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CAIRO.

BY MRS. JOHN GIFFEN.

I HAVE often wished that I might be carried up in a balloon just high enough to see Cairo and its surroundings. Were the wish gratified, one would not be satisfied. It is too vast a scene to be taken in with one glance. It has been said that artists never tire of reproducing Cairo's picturesque scenes and vivid colorings. The blue of the sky, the gorgeous sunsets, the varied shades of brown on the desert sands, give a picture in water colors that, we are told, cannot be reproduced in oil, because it must be finished at once on the spot. It cannot be carried in the mind's eye. We have often remarked when looking at sunsets, "How unnatural, and overdone that would look in a picture." One who had never seen such gorgeous colorings would exclaim, "There never were such flashes of color in nature."

Looking across the Nile and the city from the fine Gizera drive, these golden sun-lit clouds, and sand covered Makattam hills form a beautiful back-ground for the citadel with its towering, graceful minarets, beneath which lie the domed tombs of the Mamelukes on the one side, with the more costly and artistic ones of the Caliphs on the other. Among these, on certain feast or fast days, you see throngs of people, in their various shades of blue gowns and white turbans, gathering around, or actually dwelling in the tombs, days and even weeks at a time, expecting blessings which, alas! never come through that source.

Cairo itself is interesting; yes, "fascinating," and a visit to Egypt is now considered almost as essential to the average tourist as a pilgrimage to Mecca is to the pious Muslim. The climate-seeking invalid finds Cairo and its suburbs "ideal." The student is interested in every nook and corner. Every tower, arch, or gateway is a romance to him. The sight-seeker is charmed with mosques, bazars, and curious little narrow streets with their more curious little shops and ridiculous shop-keepers, their patrons and wares.

These are every-day sights, to be seen every day in the week and although the great majority of tourists are from Christian America and Britain, still the Muslim, or Jew dealer in brass trays and trinkets in plumes and rugs, or mosaics and filagree, finds himself as thickly beset by "Frank" visitors on Sabbath as on Friday or Saturday, and sometimes a party of them will come into our Sabbath evening English preaching service, with red-backed guide-books (not spiritual) in their hands. Their thought seems to be, "I am in a heathen land and my influence will count for nothing here or there, and so what harm can I

do by sight-seeing?" None? Does no one read his life? Perhaps his dragoman has been brought up in our mission school, and supposed that all Americans keep the Sabbath as the missionaries told him it was the duty of every Christian to do. One young lady wishing to study Arabic for pastime, asked that a boy from our school be sent each day to the hotel to teach her. When she told him to "come tomorrow," he surprised her by saying "Tomorrow is Sabbath." She said, "I know it, but I want a lesson anyway." He replied, "I don't teach on Sabbath; I go to church."

The pleasure-seeker and society votary is fascinated with the gaieties of Cairo hotel life. The balls and the entertainments, anything and everything the hotel manager arranges for his guests, is unique and novel.

Cairo is a city full of contrasts. In the European part of the city one might think himself in some Continental city, even Paris itself. The buildings are European; the streets wide and lined on either side by a row of acacia shade trees, forming fine avenues; the road-ways are macadamized and made smooth and even by huge steam rollers. The side-walks are paved with cement or tile of varied colors. But the strange panorama of mingled turbans and hats, *habaras* and seal-skin coats, black or white veils and plumed head gear, blend and contrast in a way that reminds you that you are in neither Europe nor America. Frank residents and tourists mingle with Orientals of high and low life, with pashas and fellaheen in a strange medley. While you are watching the rush of life, here come two smart Arabs in white "divided skirts," with gold embroidered jackets, and loose flowing shirt sleeves, which are caught up at the bottom and fastened together at the back of the neck, thus exposing the tight scarlet under-vest sleeves. On their heads is the red fez with long dark blue tassel, which tosses back and forth with each bound the runner makes.

These lads are *saises*, or outrunners for the carriage of some pasha, or bey, or his harem. If you want to hear a shout equal to an Indian's war-whoop just drive in front of them or cross their path. The vociferation will probably in some measure indicate the rank of the individual in the carriage. Lord Cromer's *saises* can sometimes be heard a mile, shouting for people to *ooaa*—clear the way. Sometimes, however, even such an equipage, with all its dignity and authority, must come to a halt in a narrow street, to let pass a train of camels, ambling along, laden with heaps of *barseem*—clover, or half a ton of stone or brick thrown loosely into a net-like wallet made of palm-fiber rope. They move as deliberately as if in the midst of their desert sands. Even the electric train, which now has its tracks laid like net-work all over the city, and out to the Pyramids, must stop its speed while the camel train crosses its track. Any number of these desert-motors, from two to ten or more, are tied together, the halter-rope of one fastened to the burden (often to the tail) of the preceding one. Thus there is no breaking ranks, unless the driver "cuts the train" by uncoupling it. Usually all alike must wait till the train gives right of way. These innocent burden-bearers carry a high head, but are not so dignified but that one will bring down his nose into the posy-bed on the head of a finely dressed young lady as she drives by in her private carriage.

In the midst of camels, carriages, saises and trams, you may be met by the country poultry dealer driving his flock of turkeys and *deek Matti*—Malta roosters, for sale. These mingle their gobble with the gabble and babel of the busy throng. The milch cow, or a flock of nanny goats, may mix in, to be driven to the doors of customers and milked. The latter may be led up a flight or two of stairs to reach the door. The cows have their calves with them. If a calf dies its hide is stuffed with straw, and the "mummy" is carried about on the shoulder of the cow-boy, and deposited in front of the cow at every milking station, where she licks it and good-naturedly "lets down her milk." Such scenes as these and many more may be seen in less than half an hour from the veranda of one of the hotels any day during the year.

In a land of perpetual sunshine it is wonderful how the willingness to do nothing grows on human beings who in other places must be employed to be happy. This is perhaps one secret of the Orientals being able to stand the climate and need no change. They do not worry, and never get in a hurry, for they always have a *bukra* (tomorrow) in which to do everything. So he takes things easy today. A shopman instead of being required to stand all day will sit in front of his little shop on a cushion, and when customers come he will invite them to sit beside him, and to drink a cup of coffee, after which he will display his goods. These can be measured off, the package done up, and the money deposited in the till, without the shopman leaving his seat.

Cairo is a city of many languages. It is not unusual to be able to speak, or to write a letter, in ten or more different languages. The tourist stands mute while his servant or donkey-boy interprets for him in an unknown tongue, and is quite proud to say that he learned his English in the American mission school.

No picture of Cairo can be complete that does not include soldiers. Usually there are from six to nine thousand men quartered in the capital. Palaces along the Nile, Khedival apartments in the citadel, and old barracks at Abbasieya shelter the British red-coats. His Egyptian or Soudanese comrade is tucked away in city barracks, or in tents on the edge of the desert. Soldiers are so frequently marched through the streets, by company or regiment, that the visitor might think there was a grand fete almost any day. I have often wondered when seeing so many troops marching through the city, with full military band playing martial music, whether it was to impress the population with the vastness of the army, or to give the soldiers something to do to break the monotony of camp life. An Egyptian military band plays the last two hours before sunset of every day in the year in the Esbekeeya park, in the center of the city and but a few rods from our mission building. During the summer an English band plays at the same stand twice a week from nine to eleven o'clock p. m. This music draws crowds to the park where they can sit in the open air and enjoy the music.

One place of interest to many tourists is the American mission. Many, however, come and go without seeing it or hearing of it, although there are notices of the Sabbath services posted in all the better hotels of the city. Our building is conveniently located, fronting on the European part of the city and just back of it is the Coptic quarter, which is more interesting to us than to any tourist. Visitors want to see something of the homes of the people, but then do not care to tarry long. With kerchief to their noses, they take a peep and then ask to be shown to the houses of the better class. Their homes are dark, but their hearts are darker, without one ray of light from the Sun of Righteousness to dispel this darkness. The missionary is more interested in working for the salvation of these benighted souls than in all the ruined temples which seem to have a magnetism to draw hundreds of people every year, who look with wonder and amazement and then pass on. It is not ruined walls and empty tombs, that claim our time and interests. The people of Egypt are alive, and we are striving to give them the Living Gospel. Our missionaries at Cairo all reside in the mission building. There is also in this building a Theological seminary from which six young men were graduated last spring, having completed a full literary course at Asyut Training college, and three years of theological training, and there remain ten in the lower classes continuing study. There is also a boys' school with an enrolment the past year of 489, and the Girls' Boarding and Day school with 105 boarders, and 290 day pupils. The church and chapel occupy the center of the building in which there are held preaching and Sabbath-school services, as well as prayer and other devotional meetings, almost every evening of the week. In one corner on the ground floor is the book-shop and Bible depot, and also the general book ware-house, from which are distributed annually, by means of all

the mission stations and colporteurs, nearly 20.000 volumes of Scriptures and portions of the Bible, and over 50.000 religious and educational books.

The work of the missionaries is not confined to the mission building. There are schools for girls in different parts of the city, and at all of them there are Sabbath-schools and preaching each Sabbath. Two of our ladies, beside superintending their respective schools, give the greater part of their time to house visiting, and superintending the work of the Bible-women. All the missionaries do what they can in visiting the people and receiving visits from them; hearing the complaints and petitions and settling quarrels. These quarrels are not only among neighbors, but often between husband and wife. Many of them are weak in faith and child-like in judgment and need to be advised and encouraged. We have, however, the encouragement that the work is growing and their faith is being strengthened. Let all who love their Master, and who love them for His sake, pray earnestly for them, and that Cairo (The Conquering) may be made subject to the Conquering King, "who has led captivity captive, and received gifts for men.'

Xenia, O., Nov. 9, 1899.

EXALT CHRIST.

By MRS. R. HUME, Springfield, O.

(This paper will be found helpful in connection with the topic for this month—Christ as King.)

WHAT we think of Christ determines our entire range of Christian doctrine. When the center is placed in describing a circle it decides the relative position of every point of its circumference, and Christ is the center of the Christian faith. He is the living heart of it. If you take Him away its life is gone. When we acknowledge that it is the presence of Christ which is the center in christianity we admit the importance of the question, Who is Jesus Christ? What account can we give of Him? Whose son is He? The answers given by the disciples are the same as those given today: "John the Baptist, Elias, one of the old Prophets"; that He was simply a man with purely human parentage, of merely earthly origin, a man whose life no doubt displayed many marks of goodness and moral excellence, and yet simply a man after all. But we answer as Peter did, "The Christ of God." God can clothe Himself in a garment of flesh. The Son of God is the proof that this is what has taken place.

Conceived by the Holy Ghost and born of the Virgin Mary, He was true man no less than He was very God. He grew in stature and increased in knowledge, just as the children did with whom He played in the streets of Nazareth. His moral development was as natural as ours, the presence of sin in Him always excepted. His humanity was no illusion; He was bone of our bone and flesh of our flesh. He accepted the limitations of human life, and amid them He lived and wrought out that wondrous history which the Gospels in part record; and yet while being all this and doing all this He was the Eternal Son of God.

The angels exalted Christ when at the nativity the angel of the Lord came down and announced to the shepherds of Bethlehem, "Behold I bring you good tidings of great joy which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord," "and suddenly there was with the angels a multitude of the heavenly host, praising God and saying, Glory to God in the highest and on earth peace, good will unto men."

Heavenly messengers do not announce, and angels do not sing audibly to human ears, at the birth of ordinary infants. After the baptism he was led by the Spirit into the wilderness to be tempted of the devil, and when the temptation was ended, the devil left Him, and behold angels came and ministered unto Him. At the resurrection, "in the end of the Sabbath, as it began to dawn toward the first day of the week came

Mary Magdalene and the other Mary to see the sepulchre, and behold there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. And the angel said unto the women, "Fear not, for I know that ye seek Jesus who was crucified; He is not here, He is risen."

By faith in the power of God and in His immutable promise that "in Christ shall all be made alive," we know that our dead shall rise; but no earthquake attends the event and no angel announces it to us. These marvels attend only the resurrection of the Son of God.

The enemies of Christ exalt him admitting his sinlessness. Their sleepless and suspicious watchfulness could find nothing in Him to condemn. Pilate said to the chief priests and to the people, "I find no fault in this man; no, nor yet Herod, for I sent you to him and nothing worthy of death is done unto Him." His betrayer, in the agony of remorse so intense that to escape from it he took his own life, confessed that it was innocent blood which he had been the means of shedding, and they wrote most truly the inscription in Hebrew and Greek, and Latin, "Jesus of Nazareth the king of the Jews."

At the cross we see the glorious Son of God numbered with the transgressors, but, with the whole multitude mocking, one of the thieves prays. While they are all heaping sin on sin, he repents of his sins; while the believers even are silent, Peter denying and other disciples fleeing, he is making a bold profession of faith. He believed Christ's word concerning himself that He was a king and had a kingdom. Many of the people who came together to that sight, as is usual upon such occasions, beholding the the things that were done, though among them may have been those that cried, "Crucify Him, crucify Him," and when He was nailed to the cross reviled and blasphemed, yet "they smote their breasts and returned."

The truth Christ taught concerning Himself exalts Him. When Jesus gave the great commission to His disciples He prefaced it with these words, "All power is given unto me in heaven and in earth." Think of a humble, obscure Jew, born of lowly parentage, and living among the poorer classes, conceiving a scheme for the world's redemption and claiming, not some or even much power, but all power in heaven and earth. He claims control of all worlds known and unknown. He also claims the attributes of the Father, wisdom and power, and in the light of His life and work that claim is true.

He alone is wholly light. The best of men have at least the weaknesses of sin, the tendency to hurt, corrupt and betray; have the taint of evil about them. But here is light and purity without a blemish. Holy, harmless and undefiled, Christ is perfect holiness, spotless and complete. Inwardly as well as outwardly He is immaculate. In Him was no sin nor darkness. He is a life-giver, bestowing on us that which is wholesome, cleansing and renewing. John exalts Christ when he says of Him, "He has the keys of hell and death." The keys symbolize sovereignty, and the sovereignty referred to is in the hands of Christ. He is the everlasting one who was dead and is alive again forevermore. Upon Christ's head are many crowns. In Him are vested many sovereignties. Nature is His, for He made it; mind is His, for He created it; angels are His, for they worship Him; men are His, for He redeemed them; the church is His, for He purchased it with His own blood, and over all He is the supreme Ruler. There is not an atom or a force of nature, not a form or function of life, not a type or order of intelligence, not a nation or grade of moral being, not a condition or circumstance of existence, over which His throne casts not its shadow or shelter.

He has the keys of death. He is King of Kings, and the King of Terrors is but a vassal prince without right of independent sovereignty, and altogether subject to Him who in His own person conquered death and the grave. He opens the gates of death and no man shuts them; He shuts and no man opens. Within the domain of death,

unknown to Him, the grave cannot seize another victim, for He has conquered death. The sovereign of the invisible world of spirits own Christ's scepter; it is within His empire. Who dare compute the myriads on myriads congregated there. These are all under His scepter. All live unto Him.

But more than all these should we who call ourselves His children exalt Christ. A continual warmth of thanksgiving should be welling up in the heart, and not seldom finding utterance in the words, but always filling the life. We say not seldom finding utterance in the words. It is a delicate thing to speak about one's self and her own religious experience. Our English reticence, our social habits, and many other even less worthy hindrances, rise in the way, but Christ says, "Ye are my witnesses." Is is not then a strange way that Christian people have of discharging their obligations, that they should go, as so many of them do, from the cradle of their Christian lives to their graves, never having opened their lips for their Master who has done all for them? Only we must remember, if we venture to speak we shall have to live our words. The silent witness of the life must accompany the audible testimony, and in many cases the former is by far the more eloquent.

Our consistent thankfulness, manifested in daily obedience and in transforming the character, will do the most to exalt Christ, and if here we lift up grateful praise "unto Him that loveth us and hath washed us from our sins in His blood," we too shall one day join the great choir which at last will be heard saying, "For thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and thou hast made us unto our God kings and priests."

The angels at His birth, the voice and the dove-like descending of the Spirit, the victory over Satan in the wilderness, the mountain side from which He spake those wonderful words of blessing, the mountain top where He knelt in prayer, the grave of Lazarus opening its dark door and loosing its prisoner at His command, Gethsemane, the council of Caiaphas, the court of Herod, the judgment hall of Pilate, the cross, the empty tomb, and Olivet bathed in the glory of His ascension, exalt Christ. He is now exalted a Prince and a Saviour at the right hand of God. When He sits down upon the throne of His glory, and around Him are gathered the redeemed from every land and island, His exaltation will be complete.

THE WOMEN OF THE BIBLE.

By Mrs. S. F. Thompson, Oxford, O.

This article lately turned up to view among some old papers and was written by Mrs. Ellen G., wife of Rev. S. F. Thompson, for a New Year's entertainment some years ago at her home church in Dickson, Tenn. Her death took place at Tarkio, Mo., Feb. 15, 1891. The article may be read with profit by all, and with special interest by her intimate personal friends and children.

SOLOMON hath said, "Behold this have I found, counting one by one, to find out the account; which yet my soul seeketh, but I find not; one man among a thousand have I found, but a woman among all these have I not found." This only goes to prove that he must have had a very bad selection to judge from. In no history but the Bible can there be found an equal number of charming female portraits. From Eve, who, as her name implies, was the mother of all living, down to Mary and Martha, the Bible presents pictures of womanly beauty that are unsurpassed and rarely equaled.

In speaking of the women of the Bible, I do not intend to enter into any lengthened account of each one mentioned, but will merely refer to a few of the more prominent. And first in order and eminence we would mention Eve, who excelled in beauty and grace. Though "her rash hand in an evil hour forth reaching to the fruit, she plucked, she ate, earth felt the wound, and nature from her seat, sighing through all

her works, gave signs of woe, that all was lost," yet to her was made the promise of a Saviour saying, "The seed of the woman shall bruise the head of the serpent," that she might be comforted and encouraged in her now fallen estate.

Sarah, the wife of the faithful Abraham, appears to have been possessed of great personal beauty, and was also a most attached and devoted wife, though actually given to follow the first impulse of her emotions. Her faith is commended by the apostle, and she is also held up as an example of respectful submission to her husband. She lived to be one hundred and twenty-seven years old.

In Rebecca, the wife of Isaac, we have an example of the modest and unassuming wife, as well as the pious and affectionate mother. Though her conduct in prompting and also assisting her son Jacob in deceiving his poor old blind father, in order to obtain the blessing for her favorite son, can not by any means be approved, yet it is but justice to her to say that she believed the purposes of God were to be accomplished in thus securing the blessiag for her younger son, as it had been made known to her by God himself, previous to their birth, that the elder should serve the younger. She was made to suffer however for this sinful course by having to send Jacob away from his home in order to save him from his angry brother's threatened vengeance. It is probable that she was never permitted to see him again.

We will barely mention the names of Rachel, the beautiful and beloved wife of Jacob and mother of Joseph and Benjamin; Miriam, the sister of Moses and a Prophetess; Deborah, whose strong mind infused courage into Barak and assisted in defeating the haughty Sisera and his army, thus deliveriug her people from oppression. They were all noble women of Israel, the chosen people of God.

But equally honorable is the name of Ruth, the Moabite, who clave to her mother-in-law, Naomi, amid sorrow and poverty, and chose rather to be an exile from her native land than to forsake her afflicted relative, saying, in the beautiful language of Scripture, "Entreat me not to leave thee, or to return from following after thee; for whither though goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Where thou diest will I die; and there will I be buried; the Lord do so to me, and more, also, if aught but death part thee and me." What unexampled attachment does this language convey! But we may readily judge that the grace of God had touched the heart of this loving daughter, and led her to cast in her lot with the people of God; and God honored her by placing her in the direct line from whence our Saviour was descended.

And next we would mention Hannah, the pious and devoted mother of Samuel, whom she dedicated to the Lord with songs of thanksgiving, saying, "As long as he liveth he shall be lent to the Lord."

Worthy also of special notice is the beautiful Queen Esther, who being elevated from an humble sphere to be the wife of one of the monarchs of Persia, yet still preserved the faith of her fathers and her devoted attachment to her people then in a state of bondage. Committing her cause to God, she imperiled her own life to save her countrymen, the Jews, from entire and cruel destruction.

These are among the most noted women of the Old Testament Scriptures for holiness and virtue, and as holding a prominent place in the history of God's people, the Jews.

The sacred record has also given us eminent examples of depraved human nature in the character of some of the women spoken of in its pages. Of this class we have the crafty Delilah, the cruel betrayer of Samson; the wicked Jezebel, whose very name has since become a by-word, and an epithet expressive of everything hateful and vindictive in women. So also her daughter Athaliab, whose overreaching cruelty, that she might be elevated to power, brought upon herself speedy destruction. The lives of these persons show us what even women may become left to themselves without the

influence of the religion of the Bible.

We come now to speak of a few of the women of the New Testament, whose characters shine forth in the dearer and fuller light of the gospel, and who literally sat at the feet of Jesus. All through the life of our Saviour women were his special friends, and ministered unto him from his cradle to the last sad scene on Cavalry. With what touching tenderness, whilst enduring the crnel sufferings of the cross, did our Saviour appeal to the beloved disciple on behalf of his mother, who though she is by no means to be regarded as an object of worship, or as an intercessor with God on behalf of sinners, (as the Roman Catholics falsely teach,) yet was assuredly highly favored among women as the mother of Jesus.

Distinguished also was Elizabeth, the mother of John the Baptist, of whom the Scriptures bear testimony that she and her husband were found "walking in all the commandments and ordinances of the Lord blameless."

Also the sisters of Bethany, the family with whom Jesus loved to hold sweet intercourse; at whose feet Mary delighted to sit and learn lessons of heavenly wisdom from his lips, and for whose personal comfort the careful Martha showed her loving anxiety to such an extent as to call forth the merited rebuke of the Master, but who was led to a fuller faith by the resurrection of her brother, Lazarus.

I might speak also of Lydia, whose heart the Lord opened to receive the truth; of Dorcas who was miraculously raised from the dead, and who was full of good works and alms deeds which she did, thus manifesting her love to the Saviour in kind acts to the poor and needy.

Many others might be mentioned, but these will suffice to show what the female character may become when under the benign influence of the religion of Christ. Oh, how degraded and wretched is the condition of women in all heathen lands, and how should we be led to labor and pray that the benighted women of these countries may be brought to love that blessed Saviour to whom we owe all the superior advantages we enjoy!

The lives of these pious women should excite us to imitate their virtues. We would by no means recommend them as perfect, the very best human character falling infinitely short of that only perfect example, Jesus Christ. May we live and act so that it may be said of us, as it was of Mary of old, "She hath done what she could," obeying the injunction of the apostle, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

A STORY FROM OUR OWN MISSION FIELD.

By Miss Cynthia Wilson.

WE HAVE thought you and your readers might be interested in hearing about what has absorbed much of our time and attention the last eight weeks. It has been a young veiled woman, the wife of a Mohammedan priest and their son of some 20 months old. We first met them in a village in our district while in camp last March. Usually we missionaries rejoice with trembling over a new convert, and as in Jerry McAuley's mission when a soul is safely transferred to heaven, we feel more like shouting than at their profession of faith in Christ. Our new missionaries think the old ones too skeptical, and often remark "Oh, you ought not to doubt every enquirer so; surely they ought to be trusted more." Such a remark was made at the beginning of this history, and I shall relate the story without varnishing, or any effort to conceal faults, so that if possible I may help you to understand our difficulties here, and present some phases of native character. It may also illustrate to some extent Ezekiel's great vision, and his answer to the question, "Can these dry bones live?"

"Lord thou knowest," was the answer.

Sabbath evening, June 18, when we went to church we found a woman with a *boorkha* (veil) on, sitting near the church door. She had a bundle of clothes and a little child. On inquiry we learned she was the wife of one who claimed to be an inquirer. She said she heard in Kadiah that her husband had become a Christian and she had come to get money to take her to her mother's people in Cashmere. We took her into the church, as service was just beginning, and asked her to wait until after service was over when we would see what could be done. Service over, we heard her story and asked her if there was any place in the city she could go for the night. She replied she had none. We then offered to call an *ekka* and send her out to her husband. She said, "I cannot go there; he quarreled with me and sent me off to Kadiah and he will not receive me." Then no other way being open, we offered to take her home with us. This she gladly accepted.

The same evening a message was sent her husband to come and take her away. On Monday the 19th he came with Thomas Dennison. At first he made no inquiries about his wife, but began requesting me to send for Rev. A. Hogg and make some arrangements to have him and several other workers meet him and his Mohammedan friends at 6 a. m., Tuesday morning, in controversy on religion. I replied, "There is a weightier matter for you to attend to; first make reconciliation with your wife!" and showed him into the room where she was. He went in, and I too, to see that no advantage was taken of her, and only a curtain remained between them and Mr. Dennison, and he could hear all that was said.

He was much confused, but sat down and began accusing her of many things, and among other things said: "She is not my wife; I divorced her two months ago." "I said, "How is this? She has only been gone from you 15 days and you have not given her a written divorce," He replied, "It was two or three weeks ago." I said, "As a Christian such a divorce will not stand." He replied, "Oh, I was a Mussulman then." "But you want to become a Christian now. Remember you will never be received as a Christian by any one until you make peace with her, and bring her and your child with you. See what a fine child God has given you! Why can you not live together in peace for his sake!"

He soon left without coming to any agreewith her. About 5 p. m. he returned and found her out in our Christians' house. When I learned he had come back I went out to see what his intentions were. When I got there he said, "I have come to do as you said, to make peace with my wife and take her home." But she had no confidence in him and refused to go. After he had gone the servants said, "She must have been cruelly treated or she would not be so afraid of him."

He was gone but a little while when he returned, and, as we afterwards learned, two Moslem brothers with him, who did not enter the compound. I was still sitting near his wife and talking with her, when he came up and said angrily, "Put on your *boorka* at once and come with me." Seeing him in such a mood I urged her to go along with him, and said to him, "Take care that you do not abuse her, or we will have you punished." We sent all her clothes also with her. As they left he said, "It is too late in the day, we will stay at the *manloie* (priest), Sher Mahomed's, tonight."

Now a few words about this manloie enquirer. He began coming to the reading-room last winter, and told Mr. Dennison, in charge of it, that he was an enquirer, and he gave him instruction, and he prayed with him, and once, after rising from prayer, he said to him, "You do not pray like a new convert; you must have been a Christian once"; whereupon he acknowledged he had been a professor in our mission in Jhelum. At another time he spoke of going to the court-house to get a divorce from his wife, at which Mr. D. wondered. After Rev. Gordon came in from camp he brought a written statement giving reasons for his deflection from Christianity and going to the noted false prophet, Mirza in Kadiah. His chief reason was the inconsistencies of the

native Christians. On inquiry we found he had been an accomplice in forging a letter purporting to be from Rev. Scott, and he was more inconsistent himself than any other Christian. From her we gathered that she was anxions to go to some other body of Christians instead of going back to Mohammedanism but he would not. They stayed in Kadiah for six months or so and the Mirza not holding out sufficient inducements to keep him he got a call to a village in our district to become their priest, which he accepted. He left her behind a few weeks for her confinement; then went and brought her to S———.

A captain and his wife are his chief supporters. He is a well-to-do pensioner. The manloie has a great liking for controversy, and put out some hand bills with our Christians' encouragement, inviting the leading Mohammedans to prove to him that the Koran teaches the forgiveness of sin, If it does not, he would become a Christian. It stirred up the Mohammedan priests, and soon they had him closeted with them, and with his signature put out another handbill that they had satisfied him on this point. In the meantime he continued coming as an inquirer desiring to be restored. When asked to bring his wife with him, he replied, "She is very bitter against Christianity and refuses to come out again." There was another woman in the village, however, who did want to come out, which we afterwards learned was the captain's wife.

June 25th was appointed for him to make a public confession in church and be restored. In the meantime Rev. Gordon had to be away for a week, and his wife appeared on the 18th and changed the current of events. On bringing her home with us she said on the way, "I am going to leave Mohammedanism; there is so much immorality in it, I am thoroughly sick of it." I said to her, "Your husband said you did not want to become a Christian, and the day we met you last March in Sialkot at the captain's house you said, 'I know your religion well, and I believe the Koran more truer than the Gospel,' it was no time and place to argue with you, but you did very wrong." She said, "I know it, but I said it as a blind. The women all suspect me of going back. Did you notice how they stared at me when I joined you in singing the psalms? And truly after your visit there such a longing came over me to return to the Christian faith that in a few days I did start back to Jhelum, though my child was snatched from me and retained by my husband. I had only a little money and could only go as far as Batala on the train, but I hunted up the lady missionories there, who fed me a day or two and kindly gave me money to go to Jhelum, and said to return if they do not receive you and we will take you in. Arriving at the mission, the ladies, I was told, were in camp and the native Christians did not receive me kindly because of my husband's doings, and I was so heart-sick for my child that I soon returned; was gone only seven days."

We have made inquiries and find this story substantially correct. Later in converse with her she repeatedly avowed her intention to return to Christ, and asked for restoration for herself and baptism for her child. We told her that she and her husband had committed a great sin in denying Jesus, and until they showed the fruits of true repentance we could not receive them again into the church. That evening she heartily joined us in our evening worship and repeated the Lord's prayer, ten commandments, and a few verses and questions that the ladies in Jhelum had taught her.

That evening when they returned to the city, we supposed it would be a long time ere we would see them again. About sundown on the 22nd of June we were surprised to learn that this man and his wife had returned. In a few moments they were seated with us on our raised platform in the yard. He explained that they had spent these three days at their Mohammedan friend's house, and he had told them on leaving that they would go back to S——, but they came here instead, and now both propose returning to the Christian faith; but he would like to leave her and the child with us until he could get his goods away.

Then he hastened away, as it was getting dark, saying, "Take good care of my wife and not let her go out any place, not even to church." He asked us also to send a servant out very early in the morning to bring in his eight chickens. But next morning before we got off our manloie appeared, saying he had concluded not to do anything until Rev. Gordon came. He also had a private chat with his wife, and told her to remain here whether he returned or not and become a Christian. She replied, "Do not talk that way, whether I come or not." He went to meet Rev. Hogg at the station, and afterwards came in and had a friendly chat in the presence of his wife. She asked him if he had had his breakfast, and offered him the last few pice she had to get some food, but he refused. He hung around until noon, and we then sent word to him to go to the reading-room or Rev. Gordon's compound. After Mr. Gordon returned, as he did not appear, he sent for him to come and talk over matters, but he refused to come, saying he had found nothing in the Gospel to help him, and the other Christians said later that they did not give him the help he needed, which was the reason he did not come from Mohammedanism now. We asked his wife if she could now be happy with him if he would return to Christianity. "Yes," she said, "If he will leave the village of S—— and the captain's wife with whom he has become infatuated, I could be happy with him again."

His duplicity was now quite apparent, and we did what we could to comfort his wife and teach her, and care for her and the child. A whole month passed away and still no inquiries from him about them. His wife wished to go to the village and with the help of the magistrate demand of him the divorce he promised her and some more clothes. We advised her not to do so lest she would be maltreated, and told her we would sue him in court for divorce and dowry, which was her right.

So the case was put in court and he was summoned to appear on the 9th of August to defend the suit. On July 22nd, shortly after the summons, he came to the compound, and asked for an interview with his wife. We replied, "The case is in court and you cannot see her now." He made several other unsuccessful attempts to see her, and sent men from his village to try to steal her and the child away: so that we had to quit taking them out to church. He ventured into both our compounds and in at Mr. Gordon's. He still came with the plea that he was going to become a Christian, but we had lost all confidence in him and forbade him to return.

On the 9th of August the suit was instituted in the small court before a Hindoo judge. Rev. Hogg advocated her cause and the manloie made his own defense. Five of us Christians were present. He first denied that he had any wife by that name, but admitted, after rudely lifting her veil, that the woman before him was his wife. He denied ever having divorced her, or that rupees 35 dowry which we claimed for her could ever be her right; laid serious charges against Rev. Hogg, and said the missionaries had driven him off their places with a stick when he went to hunt for his wife. When asked if he had ever become a Christian, he replied, "Yes, once there was a little water spriukled over me and I had been thinking some of joining these folks" (pointing to us). When she was questioned by the judge she answered boldly, "He has three times divorced and he once restored me in a farcial way. He told me (as the Mohammedans do) that I was henceforth his mother and sister; he also almost choked me to death. I am a Christian now, and no more his wife."

At the close he seized hold of her to drag her out where sixteen men were waiting on the verandah to convey her home; but we interfered and by force wrenched her away. The judge demanded quiet, but as they still clamored for this woman we waited in court until Rev. Hogg took our cart and brought some police; even then he pleaded to take her, and was told if he did seize her he would have to go to jail. The case was then postponed until October 16th and we thought best to send her away to a Home until the matter was settled.

There is abundant testimony to make a clear case for her if it is received. In the meantime let us have your prayers and that of the good friends at home for this storm-tossed sister and the release of her child, which he threatens to take by all means and sell. They have both become very dear to us during their brief stay with us. We shall call them Aishah and Yusuf.

P. S. We have been longing to tell you that our lost friend, Kalee Dasee, has been found in Gujranwala. We shall hope to give you the sequel to her story sometime. Both of these sisters represent thousands in this dark land who need your prayers.

Gurdaspur, India.

WINTER.

How large that thrush looks on the bare thorn tree!
  A swarm of such, three little months ago,
  Had hidden in the leaves and let none know
Save by the outburst of their minstrelsy.
A white flake here and there—a snow-lily
  Of last night's frost—our naked flower-beds hold;
  And for a rose-flower in the darkening mold
The hungry redbreast gleams. No bloom, no bee.

The current shudders to its ice-bound sedge:
  Nipped in their bath, the stark reeds one by one
  Flash each its clinging diamond in the sun:
'Neath winds which for this Winter's sovereign pledge
Shall curb great king-masts to the ocean's edge
  And leave memorial forest-kings o'erthrown.

—Dante Gabriel Rossetti.

Pressly Memorial Institute at Asyut.

EXTRACTS FROM AN INDIVIDUAL REPORT GIVEN AT THE LADIES' MISSIONARY CONFERENCE.

Our school is an old institution of the mission, and its mode of working must in a manner be familiar to each one of you. Although the school-life has always seemed to me a most interesting one (because full of daily varying experiences), yet there often seems little of striking event to mark each year as it passes, or be worthy of being repeated to an outsider.

Our terms to those in charge of the school naturally divide themselves into three parts: first, the intense activity of the opening weeks, with its receiving of pupils and the innumerable, prolonged and often trying interviews therein involved; the examining of new pupils in order to grade them; the division of classes amongst the various teachers, and the careful selection of suitable pupil teachers.

Then the difficult work of getting the large programme to fit all concerned. This programme is much complicated by the existence of the English and piano department, as well as by the necessity of the employment of the pupil teachers who, of course, are free only at certain hours.

Then there is the great house-work programme, which is even more elaborate, and if less puzzling, requires at least the greatest care and experience in order to secure harmony. There is also the matter of the apportioning of bed-companions, and appointments of heads of tables and of bedrooms and of special department, the amount of care needed in such selections being known best to those who have had charge of such work.

In the first weeks of school each half hour brings its small problems, some of which can be dispatched after a moment's thought, while many have to be postponed to the leisure hour that we look for in vain during those first days of intense occupation. Young teachers, and old ones too, have their difficulties, and girls have their complaints, and every one seems to feel that the lady in charge is the person who can straighten out all puzzles and make impossible things possible and horrid things nice. As the term advances problems gradually solve themselves, the wheels of the machinery seem to move themselves and there is a slight lull in the intense strain. One then begins to pick up some of the endless pieces of work that have been postponed for just such a time. But ere one has accomplished much in this way, the rush of the end of the term with its special features is on us. We are busy with written and oral examinations, with the programmes necessarily involved therein, with the preparation of grades and grade-papers, and with the many details connected therewith known only to those who had charge of such a system. There is the same multiplicity of problems that seem always to be brought for solution to those in charge, and one realizes, as one does at the beginning of the term, that the idea that wheels move themselves is a very mistaken one.

This is one way of looking at our work, but now let us glance at our teachers. There has been no change during the year in our force, except that for the last month. Miss Fardoos Habashi's place was taken by a former graduate, During the first term I was rather disappointed with some of the younger teachers. They are really only girls, and we have no right to expect too much of them. Yet I felt disappointed in the teaching of two of them and feared that they did not have the gift in them. Last term, however, things were much brighter. Those who were at fault seem to have realized that they had given dissatisfaction, and the senior teachers and myself saw improvement in the teaching of those who had been deficient, as well as advance in those who had already been doing their best. I very much regret the youthfulness of the majority of our teachers, but if they have the making of good teachers in them I ought to be patient, for age and experience will come in time. The marriage of Miss Fardoos Habashi is a great loss to the school, and we know of no suitable substitute, but we trust that her influence for good was merely transferred to another

sphere and that God will not let His work suffer. We still adhere to our plan of having the Primary department always in the hands of one of our most capable teachers, and find it a most excellent method.

A year ago I gave over the charge of the selling of the sewing and fancy-work materials, and the planning for the execution of such work, to Miss Fardoos Habashi. It has been a wonderful relief to me in a physical sense as well as a great saving of my time. She of course needed a certain amount of supervision as well as assistance and suggestions, but I was often able to leave her in charge and go down to visit different departments of the school or attend to the one hundred and one things which had been squeezed out into most inconvenient seasons.

As a spur to the girls in the Primary department, we appointed a certain day monthly when I was present in each grade for the examination of the pupils, and those who showed special ability were advanced from one stage to another. Of course, as a matter of fact, it was the teacher's opinion and not mine which decided which pupils were ready for promotion, but this little secret was unknown to the girls, and the teacher found our plan a great means of stirring up the little ones to greater diligence. It is in the lowest grade alone that girls are promoted at other times than at the close of a year.

We had a public examination at the close of last year, but I am sure that the other sides of our work interest you more than that painful necessity. It was a relief to have our responsibilities and labors lessened on that occasion by dividing the exercises of the day with the college students.

I always have all the senior Bible studies in my hands as well as the ethics, and sometimes church history. All of these classes, of course, give one a daily chance to speak to the girls in a directly personal way. It has been my constant regret, during all the years subsequent to Miss Kyle's removal from Asyut, that the multiplicity of my other cares and duties has made it impossible for me to give any adequate preparation for my teaching. I would feel ashamed to tell you how often during a term I succeed in preparing in a suitable manner for my Scripture classes. Yet I am glad to say that our girls are receptive, and to an extent, naturally religious and it is easy to interest them in what is good.

This last term circumstances led me to do a thing I have never before done, namely, to take an infant Bible class. There were over fifty in the room and our subject was the "Life of Christ." I cannot tell you how I enjoyed teaching these little ones. We happened to have had stored away for years a lot of large brightly colored pictures of many incidents in the life of Christ. I used these and made them real to the children by twining around them the simple story of the life of Jesus. The children always listened in perfect silence and showed the greatest interest in the class, some asking questions at the close and others putting themselves about to arrange their housework so as to make attendance possible. I have hitherto frequently been forced to give such classes to the care of pupil teachers, with very unhappy results, and this term my heart was very much touched by seeing how entirely at fault the teacher had been, for it was easy to gain the attention and interest of the little ones, and it required only energy and a little tact to keep them all the time. There are classes I have been forced by circumstances to teach, such as higher classes and oral introductory lessons in geography.

Other things that have taken time have been the elaborate preparations for our public exhibition, some planning for our village schools, a certain amount of social visiting in Asyut, and the examination, interviewing and teaching of candidates for admission to the church. This last work is a very responsible one, but I feel it to be a blessed privilege and a very happy experience, as well as a very difficult and solemn one.

One might go on indefinitely taking up different details of our school life, describing all the various spiritual and other meetings that go to mould the religious and moral life of our girls; but I have already overtaxed your patience, and shall come to an abrupt end.

JESSIE J. HOGG.

ISRAEL.

"Pray for the peace of Jerusalem."

By Thos. M. Chalmers.

One of the most interesting Jewish women of the present day, Frau Charlotte Embden, a sister of the poet Heine, has just died at the great age of ninety-nine years. Her powers were extraordinarily well preserved, and at her death she had not a gray hair. She is another example of the vigor of the Jewish race. Her picture in the *Jewish Chronicle* shows a strong character. It is a far cry to those old days in 1856 when Heinrich Heine ended his eight years of awful suffering on his "mattress grave" in Paris but his "Lottchen" has ever since tenderly cherished his memory.

It was our happy privilege to have Mr. Madrice Ruben, of Pittsburg, with us recently. Mr. Ruben has had a remarkable experience. He was a member of the firm of Solomon Ruben, of Pittsburg, and since his conversion in 1895 has suffered very much for the Master whom he loves. It was refreshing to hear him tell of the mercy of Christ as shown to him. He last year began a mission to the Jews of Pittsburg which has already been the means under God of bringing the gospel to the attention of many blinded sons of Jacob. Mr. Ruben spoke for us one evening, and it was precious to see how earnestly the Jews present listened to his clear teaching of gospel truth. His experience seemed to stir their hearts. We trust the people of Pittsburg will gather around this earnest Hebrew Christian and uphold him in his trying work.

We wish to emphasize the need of prayer for mission work and workers among the Jews. Our experience teaches us that nothing is so necessary in Christian work as power at the throne, the ability to go to God and call down blessings from him upon lost men. Sometimes the workers grow weary, the discouragements are so great that one can hardly bear up against them; the spirit of prayer itself grows faint within, and there is little or no power in the work. We speak out of recent experience. For some time our meetings were poorly attended; it was difficult to secure order or interest the children, and our hearts were much depressed. Then came a Saturday when the attendance rose, the children were orderly and attentive, and the whole meeting was so changed that we all felt the strange difference. One of our helpers said at the close, "There must have been some praying." Well, we had prayed and labored more earnestly than usual, but the result was so far beyond our hope that we did not feel like crediting it to our efforts.

Now, sisters in Christ, mark the precious secret. A few days later we received a letter from Mrs. E. J. Stevenson, of Allegheny, saying, "Last Thursday, October 12, at the Allegheny Presbyterial Missionary society I was asked to tell something of our Jewish work in Chicago.... At the close of my talk I asked for a season of prayer, and I can assure you there were many earnest petitions sent up to the throne for you, your wife and the people among whom you are laboring. Then in every prayer which followed during the day you were remembered."

Our eyes filled as we read that message. We knew then why we had such a good meeting that afternoon and again the same evening and the next day. Those prayers, offered just two days before, were coming back from heaven bearing God's strength and blessing to us. My sisters, do you see now what we need? Laborers and money are necessary, but money, and laborers and all other means will avail nothing without the prayer of faith. In Judaism woman counts for little. Ten men are always required for a synagogue service. If a hundred women were present and only nine men, the service cannot begin. But Christ counts the women. I would rather have ten women whose lives are in humble loving touch with God to hold up me and my work in daily prayer than anything else in the world. *Can we not have the ten?*

A reporter of the *Jewish Courier*, of this city, recently visited our mission and the next day published a bitter article in his paper warning Jewish parents against permitting their children to attend our school. The article charges us with enticing the children by means of candy, but this is wholly untrue. The following Saturday morning the warning to parents was repeated in the synagogue. In the afternoon a number of older Jews stood on guard near our hall and warned the children not to enter. At first not a child would come in, but later nearly a dozen slipped inside. But at our meeting the next day the children were altogether absent. We are not dismayed, but praise our God for opposition. It will doubtless turn out for good. Here is an object for prayer.

EDITORIAL.

"Spring, the low prelude of a lordlier song :
Summer, a music without hint of death :
Autumn, a cadence lingeringly long :
Winter, a pause ;—the Minstrel Year takes breath."
WILLIAM WATSON.

At the end of life, the one who has labored as unto the Lord may look back with a certain degree of humble satisfaction upon his finished career. Such might have been the feeling of Rev. J. P. McKee, D. D., when he passed to his reward on November 1st, 1899. This servant of Christ was for a number of years a faithful missionary of our church in India, though recently he has remained in this country on account of his health. Now we trust that he has reached the land where forevermore he shall be well. We hope in our January issue to have a sketch of his life written by Dr. Stewart. We extend our deep sympathy to the bereaved friends.

It is interesting to notice that the Protestant women of Germany have organized a "German Protestant Women's Union," which recently held a conference. The object is to further the "religious, social and industrial improvement of women." It is desired that the religious feature shall be made prominent. Numerous papers were presented on the various phases of women's work and life.

The following paragraph is taken from The Woman's Missionary Friend. "There has lately been held in Stockholm, Sweden, a council of returned Lutheran missionaries, mostly from Africa and India. The royal family took the deepest interest in the entire proceedings, not only attending all the public services, but inviting the most notable of the missionaries to the palace to learn additional details of their work."

We cannot but be filled with indignation and disgust on reading that there is an attempt being made by English and American Theosophists to establish a college in Benares where the whole influence shall be in favor of Hinduism. "A book of selections from the Shastras has been compiled, and a portion is chosen each day and explained, and sometimes illustrated by a Puranic story. Idolatrous ceremonies and idol-worship are to be encouraged, but the teachers are to explain them allegorically." It almost makes one shudder to think that people who have had an opportunity of learning the true way should turn their backs upon it, and try to propagate a false faith in the very land where its results and influence are apparent. More than ever we are impressed with the patience of God who from His eternal throne looks calmly down and beholds the people imagining a vain thing. Pitiable and offensive indeed are the ignorance and wickedness of men who would act the part of those who render support to heathenism.

The Gospel in All Lands for September has this suggestive note. "We have been told that when any person proposes to join the Moravians, the question is asked, 'Do

you intend to be a missionary? If not, what sum will you contribute toward the support of a substitute?' This accounts for the fact that their converts in mission-lands number more than their home membership."

Miss Helen Gould, whose name appears frequently in the periodicals of the day as being the promoter of noble or benevolent projects, has recently thrown the weight of her influence against Mormonism. At a meeting held in New York, Miss Gould is reported to have presented a resolution subsequently adopted in which she says, "Our country has been noted in the past for the beauty of its home life and the chivalry and respect shown by men to women. It would be sad indeed to see a man who stands for the Oriental harem seated among our lawgivers. I earnestly hope that men will feel willing to write their congressmen urging them to protest against Mr. Roberts when Congress opens."

We sympathize with our friends of the Methodist Episcopal church in the recent removal by death of Mrs. Elizabeth Lownes Rust, for a long period associated with the work of that denomination, and being, at the time of her death, the corresponding secretary of its Woman's Home Missionary Society. She was unwearied in her ardor for Christ's kingdom.

The holiday season is almost here, when friends send gifts to each other and exchange kind wishes. We trust that our readers will not think us unduly self-assertive if we suggest the propriety of making a New Year's gift of the MAGAZINE. If it has been of any stimnlus or help to you, will you not feel sufficiently interested to send it to others? By this means you will not only show your affection toward your friends, but you will make glad the hearts of the MAGAZINE Editorial Committee. Lastly and chiefly you will in this way, we believe, have helped the cause of missions, which is the cause of God. The MAGAZINE management feels that it ought to have a large subscription list. We are doing what we can to secure this. Will you not help us? The old year draws to a close. For the mercies and blessings it has brought us we feel grateful. It is to God that we look for aid during the coming days.

We take the liberty of extracting the following sentence from a private letter written by a lady prominent at the recent Missionary Conference in Washington. "Blessed testimony is coming to us from many sources of the value of all the meetings and especially of the spiritual uplift which all seem to feel."

During the coming year it is intended to make some minor alterations in the MAGAZINE. We would call attention in the first place to the double topic o study for each month. We hope that the consideration of various countries, regarding them from a missionary point of view, may prove advantageous, and may stimulate a systematic study of the world-wide field. In the Young People's Department, also, it is proposed to omit the publishing of a separate monthly program. We have become convinced that the excellent Junior Magazine issued in Pittsburgh provides a system of missionary study very suitable for use among the smaller children. It shall be the aim of our Department hereafter to minister more particularly to the needs of the young people who are advanced beyond the stage of childhood, but who have not yet attained fully to adult years. For this intermediate grade we think the programs as arranged for the Women's Missionary Societies will be sufficiently simple with such adaptations as may readily occur to leaders. To leaders also we hope to give suggestions and assistance. These alterations will, we trust, meet with the approval of our readers.

It is with gratitude that we acknowledge the monthly receipt of "The Bible Society Gleanings" and "The Monthly Reporter." These excellent periodicals are published by the British and Foreign Bible Society, and reach us through the courtesy of Dr. T. H.

Darlow, who is the editor. From these columns may be gathered much interesting information with regard to the propagation of the word of God in many lands.

In October occurred the annual meeting of the Lake Mohonk Indian conference. It is a great boon to the Red Man that his needs should be considered in the calm, wise, kind way customary with the members of this conference. A most desirable thing would it be to have certain of its plans carried into execution. If the management of the Indians could cease to be influenced in so large a degree by politics, and if the agencies might be dispensed with as far as is possible, there would be much more hope for the speedy civilization and evangelization of that race.

The whole church will feel sorrow for the Egyptian mission in its loss of Miss Buchanan through the failure of her health. This removes a valued member of the missionary force. Great sympathy is expressed for Miss Buchanan and the hope that her illness may be but temporary, that she may soon be restored.

The work among sailors is one which is very important. In the Bible Society Gleanings, published in London, England, we read: "One of the most encouraging branches of Bible-work in Belgium lies among the seamen at Antwerp, the chief arsenal of the kingdom, and one of the first commercial centres in Europe."

In the Saturday Evening Post there was a reference recently to an experiment made last summer in New York for the benefit of children who were not able to get away from the crowded town. Instead of abandoning these unfortunates, the public school directors arranged that a species of "recreation study" should be carried on during the vacation. The play hours were long, and the lessons were chiefly on the industrial order. The Post says: "The plan worked admirably, and during the summer it was being greatly extended under liberal appropriations, and it is also being adopted in other crowded cities. * * * * Popular interest has settled in the plan, and many pieces of unoccupied land have been turned over to the children for summer play-grounds."

We acknowledge our indebtedness to Mr. D. T. Reed, of Pittsburg, for the plates of the Egyptian Subscription Card, printed in our Young People's Department. It appeared in the November Missionary Promoter, published by Mr. Reed and was kindly lent to us. In the case of this little paper the aphorism of Shakespeare that there is nothing in a name, would be misplaced, for no better description could be given of this publication than the import of its name—*mission promoter.*

THE BOOK-SHELF.

"GIST."

This little volume purports to be "a handbook of missionary information," and is compiled by Lilly Ryder Gracey. It contains many instructive details and exercises with regard to general missionary work, and has been specially arranged with reference to use in Young Women's circles. We would recommend it as giving much information in brief space. This is what its title would indicate.

Price 60 cents. Curts & Jennings, Cincinnati, O.

IN JOURNEYINGS OFT. By Georgiana Baucus.

The name of Mrs. Mary C. Nind has long been familiar to those who take interest in missionary literature. The volume under review relates something of her early life with its vicissitudes and heroism, and gives, moreover, a quite detailed story of her missionary journey undertaken in 1894. Not only is the book interesting because of the light it sheds upon Mrs. Nind's character, but because of the instructive yet entertaining account it gives of the various countries through which she passed, and of the missionary enterprises there, specially in con-

nection with the work of the Methodist church in those lands. The book is evidently written by one who cherished a warm affection for Mrs. Nind.

Price $1.00. Curts & Jennings, Cincinnati, O.

The year 1898 brought around the fiftieth anniversary of the emancipation of the Waldensian church in Italy. It is with great interest that its annual report may be read by Protestants throughout the world. From its pages we quote the following paragraphs:

"In 1848 there were fifteen pastors, shut up within narrow limits, which inexorable laws did not permit us to overstep. In 1898 there are seventeen parishes with twenty pastors, forty-eight mission churches, and forty-five stations with forty-three pastors and ninety-eight evangelists, teachers and colporteurs, not counting our colonies in South America. And we have besides twelve pastors laboring in connection with sister churches and different religious agencies. In 1848 we had the nucleus of a college with three professors. In 1898 we have a gymnasium and a lyceum, with nine professors, enjoying the same privileges as the government establishments of a similar kind. There are also a Latin school at Pomaretto with three professors, an advanced school for girls, and a theological college at Florence with three professors. In 1848 we had one hospital. In 1898 we have three hospitals, an orphanage, two asylums for the aged, a refuge for incurables, and three establishments for poor children.

"In 1848 we had a Synod of forty-eight members, which could not meet without royal permission and the presence of a representative of the government. In 1898 our Synod numbers one hundred and nine effective and twenty-six associated members free from every restriction, sending its salutations to the King, and receiving from him a gracious answer.

"In 1848 despotism, civil and religious, the Bible ostracised everywhere, except in a small corner of the Cottian Alps. In 1898 liberty, from the Alps to the African sea, and the Bible circulating everywhere."

We have the warmest wishes for the prosperity of this church of God, whose ancestors "kept the truth so pure of old." Subscriptions for helping it to carry on its work may be sent to Chas. W. Hand, Esq., 1565 Fifth Avenue, New York City, or directly by check on any bank of Europe or America endorsed to Comm. Matteo Prochet, D. D., 107 Via Nazionale, Rome, Italy.

THE LAND OF THE LAMAS.

Under this title there has been issued from the Christian Alliance press at South Nyack, New York, a brief account of a missionary tour in Thibet, by Rev. D. W. Le Lacheur and some companions. These gentlemen, presumably under the auspices of the Christian and Missionary Alliance, succeeded recently in penetrating to the interior of Thibet, that country so long closed to the Gospel, a land whose very name seems almost synonymous with ignorance and degradation.

But in the main, the messengers of Christ did not find the inhabitants unfriendly. Their attitude toward the missionaries can be traced by Mr. Le Lacheur only to a direct intervention of Providence. A fierce robber band permitted the Christian strangers to pass unmolested, though its depredations had been striking terror into the hearts of the Thibetans all around. But most remarkable of all is the account given of the missionaries' treatment at the hands of one of the Lamas of Thibet, a dignitary who is supposed to be an incarnation of the great Buddha. To this being, in whom is vested spiritual and temporal authority, a Bible had found its way, and he was in a degree prepared for the apprehension of Scriptural truth, though he does not seem to have been persuaded of the falsity of his own religion. His reception of the missionaries, however, was cordial in the extreme, and around his conduct toward them centres the interest of the little pamphlet under review.

Mr. Le Lacheur's account is not a philosophic one; neither is it in any sense complete. Its intention evidently has been to give a sketch simply of this one missionary

tour,—in which Mr. Le Lacheur appears to have acted as an organizer,—and not to relate an extended history of the work in general.

The Christian Alliance is a body of comparatively recent origin, being formally constituted, as our author states, in 1887. Its leader is Rev. A. B. Simpson, of New York. Its zeal is directed chiefly toward foreign missionary enterprises, large sums of money being contributed toward such objects. It favors the practice of faith-healing.

We would say that Mr. Le Lacheur's pamphlet will be found useful in stimulating a desire to know more about this secluded land of Thibet, now opening to the true light of Christ.

The pages of the brief treatise are enlivened by pictures. Its style is entirely without affectation, being almost childlike in its directness. M. H. W.

Henderson, N. C., Normal Institute

(The following was received too late for our November, or Freedmen's, number.—EDS.)

We have been in the field such a short time that we feel unable to say much in response to your request for items of the work here.

We found Henderson a very pleasantly located town. The mission grounds, although located outside the town about one mile from post-office, are the most pleasantly located of all. So far as physical surroundings are concerned, one could ask for nothing more. The Board have recently painted the buildings, all except the sewing room, which is a small building by itself and will probably be painted soon. This gives everything a neat exterior.

The work of the school, both secular and religious, we find interesting. Our band of eight teachers is an earnest devoted and efficient one.

The attendance is perhaps a little less on account of the lateness of the cotton crop this season than it otherwise would have been, many being kept out of school until the busy time is past. We have, however, a large attendance. Teachers who have been here in former years say it is as large as usual for the time of year.

The cleanliness and good conduct of this large body of pupils is encouraging and speaks eloquently of the good work and good management of my predecessors and their faithful teachers.

So far, we have received two consignments of old clothing, for which we are indeed thankful. Sometimes we receive new garments; in such cases it would be better for us as well, as less trouble to the donors, to send just the new material, which the classes in sewing can make up under the direction of our teacher in that department.

D. A. W. J.

BY MRS. MARY CLOKEY PORTER.

God in His mercy has at last answered the prayers of the various missionary societies which have for years been seeking entrance, against most cruel opposition, into the province of Hunan, China, and has thrown open the gates that the King of Glory might enter in.

**

After long centuries of darkness and after years of patient waiting, the embassadors of Christ are at last settled in six centers of Hunan province.

**

It is twenty-five years since Livingstone died, after having made known the region of Lake Nyassa to the world. Mission work there is well established and far on the way toward self-support.

**

The industrial work at Lake Nyassa is now under the care of Mr. Moffat, the grandson of the great missionary, Robert Moffat, and nephew of Dr. Livingstone. The spiritual work more than keeps full pace with material progress.

At a communion service, held last year on the shores of Lake Nyassa in Central Africa, the free will offerings of the people were as follows: 18s, 0¾d, 11 knives, 14 earthen-ware-pots, 16 baskets, 1 mat, 67 fowls, 2 sheep, 2 goats, 105 pounds of beans, 97 pounds of flour, 223 pounds of maize, 34 pounds of potatoes, 63 pounds of pumpkins, 3½ pounds of beads. The congregation was large, numbering about 4,000 and on that same day no less than 284 were added to the church by baptisms.

**

The Siamese have recently contributed $9,000 for the purchase of a new site for the Christian high school in Bankok.

**

Ten denominations have established and are maintaining missions in Alaska, nine of them being Protestant.

**

Roberts' (Protestant) College, Constantinople, has completed its thirty-fifth year. It is crowded with students not only from Turkey but from all the surrounding countries.

**

The Clarendon St. Baptist church, of Boston, has a Chinese Sabbath-school whose average attendance is two hundred. This school supports two native missionaries in China.

**

"The Filipinos are far from being savages. A primary education is more widely disseminated than in either Spain or Italy and in matters of Roman Catholic religious instructions, the masses are all theologians." This refers to the three fourths of the population that has come under the domination of Roman ecclesiasticism.

**

In the great islands of Mindanao, and in the Sulu group, there are many thousands of natives who have never heard of a Saviour.

**

One of the daily papers in Osaka, Japan, recently spoke of the Bible as "one of the greatest books in the world and unsurpassed in literary form and exalted sentiment." In a thousand ways the light is breaking over Japan.

**

The Church Missionary Society reports that in Uganda, during the year 1898, nearly fifteen thousand copies of Bibles and Testaments, or portions of the Scripture, were sold, and that these, together with some prayer books, hymn books, and reading sheets, were paid for in the currency of the country, namely, shells, these shells numbering 6,800,000. How cumbersome this currency is will be learned from the fact that the shells, if put up in packages of seventy pounds each, making a good load for a man, would require 340 men to carry them. Yet this mass of shells amounts, in the currency of the world, to a fraction over $7,000.

**

Mr. Charles A. Atchison, of Glasgow, Scotland, has recently given the sum of $350,000 for the education of Bible women missionaries and religious teachers. The rich man's millions as well as the "widow's mite" can be used for God's glory.

**

The Chinese society of Christian Endeavor of San Francisco has contributed the sum of $1.213 to missions benevolence and their own church expenses.

**

The king of Pondoland, a country recently annexed to Cape Colony, has until recently been one of the most resolute opposers of Christianity in South Africa. The occasion of the king's change of mind was the conversion of his chief officer, who had been a great drunkard and polygamist. On returning to his home after his conversion, the officer destroyed a large and varied collection of beer pots, and, taking all his wives but one apart, he made provision for them and sent them back to their homes.

**

Not long since an out-going vessel from New York enrolled fifty-seven missionaries as passengers.

**

In connection with the Agra Medical college, India, there are several philanthropic and Christian agencies, such as the Y. M. C. A., a Bible school, a medical missionary dispensary, and yet another which has been pathetically named the "Beggars' church." About 8 or 10 years ago the beggars who called at the mission bungalow for alms, were asked to come at a particular hour on Sabbath morning, when Dr. Valentine and the Christian students taught them the the Gospel. From 200 to 300 regularly attended the services, and were taught verses of Scripture and to sing gospel songs, after which they received alms. During the famine months of last year the attendance ran up to 1,200 or 1,600 several times a week. In this way 103,144 heard the gospel in their own native tongue, and were assisted with food, clothing and medicines. These different agencies present a most valuable field for instructing the students in the various forms of mission work in which they are to spend their lives.

**

No professedly religious body propagates

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.

its doctrines so industriously as do the Mormon church. Its "elders" are now wending their way to the island groups of the South seas. On the Samoan islands they have eight missionaries, or one to every ten adherents.

We acknowledge with gratitude the receipt from the Christian Instructor of the monthly statement of Foreign Missions. We are unable at this time to insert it as a whole. Reference is made to Dr. McKee's death, to Miss Buchanan's illness, to Miss Campbell's departure for India. We read with sorrow that Rev. and Mrs. McFarland's little child has died, and we trust that they may know the consolation which God alone can give.

Through a most unexpected providence, funds to the amount of more than nine thousand dollars ($9,000) from a society in England have been handed over to our Board for mission work in the Soudan. Thus is God opening the way.

Program for Missionary Societies.

Topic.—Work of the Women's General Missionary Society for 1900.

Scriptural reading Isa. 60.

I. The special work of the Women's General Missionary Society: its missions, its missionaries, its contributions.

II. The outlook of the four main departments: Foreign, Home, Freedmen, Church Extension and Parsonage work.

III. The needs of 1900: More knowledge, more work, more money.

Appropriate Psalms: 2:6-8 7s, 67:12 S. M., 98:1-3 L. M.

Program for January.

INDIA.

1st, Consideration of the Punjab (where our missions are situated). Its geography, people, religions, etc.

2nd, The native women of India, with special account of the condition of widows there.

3rd, A sketch of Pundita Ramabai and her work.

4th, A survey of our denominational work in India at the present time. (Special attention should be given to this topic.)

5th, A biographical sketch of one of our pioneer missionaries in India.

6th, Book review. Either Dr. Stewart's "Life and Work in India," or Dr. Gordon's, "Our India Mission" may be selected.

7th, Special difficulties and special encouragements in the work.

8th, Reading, "One day in a Missionary's Life." This account may be found in the "India News Letter," by Rev. D. R. Gordon, published in the "The Christian Instructor" of September 26th, 1899; in "The United Presbyterian" of September 28th, 1899, and probably also in "The Midland" of about the same date.

From these topics, selection may be made. As literature we would recommend the books of Dr. Stewart and Dr. Gordon and Pundita Ramabai's volume called, "The High-caste Hindu Woman." In the introduction to this last named work may be found a brief sketch of Pundita Ramabai's life by Rachel L. Bodley.

Freedmen's Missions.

DIRECTORY FOR SENDING CLOTHING.

It is very desirous that societies contemplating sending clothing to our Freedmen, do so as early as possible in order that these needy people may be benefited.

Athens, Tenn.—Rev. J. L. Cook; P. O. and Freight, address the same.

Bristol, Tenn.—Mr. J. H. Tarter.

Miller's Ferry, Ala.—Rev. C. H. Johnson, Miller's Ferry, (P. O.) Wilcox Co., Ala., care of Alabama River Steamer Co., Mobile, Ala.

Prairie, Ala.—Rev. J. T. Arter, Prairie, via Catherine, Wilcox Co., Ala.

Summerfield, Ala.—Mr. Peter Cloud, Summerfield, via Selma, Ala.

Camden, Ala.—Rev. E. K. Smith.

Canton Bend.—Mr. J. N. Cotton, Canton Bend, Wilcox Co, Ala., via steamer from Selma.

Norfolk, Va.—Rev. Wm. McKirnahan.

Chase City, Va.—Rev. J. M. Moore, Ph. D.

Bluestone, Va.—Rev. W. M. Fowlkes, Chase City, Va., and mark "For Bluestone Mission."

Henderson, N. C.—Rev. D. A. W. Johnson.

In sending clothing societies will please always remember to write to the principal of mission to which they are sending, informing him of goods sent, and also enclosing receipted bill of lading. By keeping this in mind, great annoyance and delay may be obviated. Any information desired will be gladly furnished upon application to

C. JANE VINCENT, Cor. Sec.
402 North Ave., West, Allegheny, Pa.

STUDIES FOR 1900.

January—India. The Coming Century.

February—Mexico. Work Among the North American Indians.

March—Italy. The Relation of Money to God's Kingdom.

April—Egypt. Missionary Literature, its Usefulness and the Way to Employ It.

May—Japan. Missionary Conferences, Their Importance.

June—China. Messages from the West. The Mormon Question.

July—France. Results of the Year's Work.

August—Burma. The Mountain Whites.

September—Korea. The Stranger Within our Gates.

October—Persia. Temperance.

November—The New Hebrides. The Sandwich Islands. The Work Among the Freedmen.

December—South America. Missionary Motives.

Attention is called to the double topics of study. A country is assigned for special consideration, as well as some subject of more general interest.

FOREIGN NEWS BUDGET.

Egypt.

Miss Anna Y. Thompson, of Cairo says:

One of the interesting incidents of the past month was that a Moslem woman, a pupil who has just begun to read, asked for the prayer-meeting to be at her house, and she said the "stated supply," our young preacher, might conduct it. It astonished me very much, but the women told the Bible woman who goes there that he would be to them like the Mohammedan sheikh who goes to read the Koran to them once a week. The women were astonished when I went, and with me a *young* man, but they covered their heads, and after the first scare, they were much interested in what he had to say, and out of the twenty or more present only the two Bible women and myself, and two Coptic women, were nominal Christians. The general interest in the teaching of the Bible during the month was not particularly encouraging, however, either among Copts or Moslems.

I was informed, a few days ago, that there has been a society formed in Cairo by the Mohammedans in imitation of the English church missionary society, and in the meetings held that they discuss the Moslem religion. Many of the better class of Mohammedans are reported as attending. We hope that such discussions will lead men to see their need of a Saviour who can save from sin, and change the heart and life.

Extract from a letter received from Miss McDowell, who is on the 'Ibis' with Dr. and Mrs. Murch.

Our visit to———was the most "romantic" one we have had. The family by whom we were entertained numbered in all 120, but some of the members were in another village, just in sight. The room in which we were was packed with women of various ages, and almost every one had a child in her arms. Rev. Boalus and the Evangelist came and examined three women and a blind man for admittance into the church. The women answered remarkably well; they were all received and also another man. The women were so curious about our "get up," they could not help showing it, and set to work to investigate us. We asked them to sing for us, and they immediately responded with the 63rd and 23rd psalms. Their singing was so plaintive that both Mrs. Murch and I had to blink to keep back the tears.

On the day of the usual prayer-meeting for women in Soohag there was a funeral and no one came, but on Monday we had meeting. In the meantime we had visited many of the families.

Miss Cora B. Dickey gives news from Tanta:

The new scenes, faces and customs of the Delta are all very interesting to me, but the church and congregation here are most interesting. The minister preaches "without his hat" and there is no curtain to separate the men and women. The observance of the Lord's Supper on last Sabbath was very pleasant and profitable. Four new members were received into the fellowship of the church. Among them was a father, mother and grandmother, the age of the latter being only about thirty one years, Both schools opened the eleventh of September. Nearly all of the old pupils have returned and there are a number of new ones.

Miss Buchanan is here under the care of Doctors Watson and Lawrence. She seems to be slowly regaining her strength. The doctors are kept quite busy, and the indications are favorable in all departments of work for a good year.

Miss Rena L. Hogg, writes of school perplexities and missionary societies:

The sixth week of the new session has begun, but the wheels of the school machinery seem to move slowly, and time diminishes before us more rapidly than work. We are short of teachers and that complicates matters seriously. If girls would not so persistently get married, the teacher problem might not be so difficult to solve. The cry for girl teachers continually increases and the supply does not keep pace with the demand. One village that a few months ago would scarcely be content with anything short of an angel to undertake the superintendence of a little school, would now, after a brief experience, think itself greatly to be congratulated if there be secured for it just a girl who would never marry. In Egypt, however, such girls are less rare than angels. As a rule it is much easier to find teachers for schools under the direct charge of a missionary, but we have been wishing for one with ability and experience to fill the place of a senior teacher, who was married last May. There are few such girls anywhere in Egypt, and if there were, not one could be spared from her present work to fill this vacant post. This being the case, we have been trying to get a Syrian, but as yet without success. It would take a graphic pen to do justice to our teacher hunt.

At the monthly meetings of our Women's Missionary Society this year we have been taking up successively the various mission fields of Africa. Missionaries frequently have reason to regret the zeal of our ancestors in building the tower of Babel, and this society is only one of the many departments where work is complicated by the language difficulty. The fact that information about the different places is only to be found in English, practically limits the preparation of papers on such subjects to the mission circle itself. Having secured the desired contribution in English, it becomes necessary to find a translator, and it is rarely possible to secure any one sufficiently at home in English to understand the article she is asked to translate. An intermediary is then required, one who can give the gist of the article in the language of common talk to some one who can put in the shape of good Arabic composition. At our last meeting more than the average number of difficulties having intervened, it was calculated that it had taken no less than six different helpers to evolve the interesting little paper on Uganda that was at last read to the society.

Our meetings are held on the last Friday of every month, and as the time draws near there is always a sense of burden lest some member fail with the task allotted her, and one be suddenly called upon to devise some new exercise.

In the management of the Junior work two persons, a teacher and a school girl, are always chosen to prepare exercises for the children. Very often this little committee has to fall back on one of the missionary ladies to help it out of its difficulties. Many a time all the back numbers of the Women's Magazine are brought out and ransacked for some exercise that can possibly be translated and adapted to the intelligence of a class, or society, so different in all its environments from those for whom it had originally been prepared. Very grateful are we, however, when some helpful suggestion results from the search.

Our pastor's wife, daughter of Mr. Moosa, late of Xenia, has recently been elected to help in oversight of the Juniors' meeting, and we are much pleased over the appointment, feeling sure that she is just the right one to give them a helping hand, and to imbue their meetings with her own earnest spirit.

India.

Miss Mary A. Lawrence says:

There are many worse things than being a missionary, so I decided yesterday afternoon. When Miss Martin was so ill in the summer, we had a nurse come to help us. She was a British soldier's wife, and in listening to her talk we learned many things unknown to us about the English army, and also some things about English pronunciation of the English language. The amount of genius the woman displayed in taking off "H's" from where they belonged and putting them in wrong places was something to be wondered at. Yesterday we had her down to dinner, and she told us of the exciting night there had been over their regiment having gotten orders to go immediately to Africa. The men are glad, for they want to see some active service, but the poor wives and children left in this country, with very little to live on, are the ones to be most pitied. She said sometimes on the march, the women would only get a little to eat and they would give that to their children and then cry with hunger themselves. Some of the women are very low and depraved; they get drunk and swear at their little ones, and care nothing at all for religion; and the worst of all is, there is no one to look after them. I cannot feel happy over the Philippine conquest if an army must be kept there under demoralizing influences, causing the missionaries to blush with shame, as I did only the other day, when a native doctor pointed a child to me, and said "that child has a white father."

Pray for the boys in India, and our own boys in foreign lands!

Mrs. Alma C. McConnelee tells of work in Rawal Pindi district:

In Gujarkhan, one of our villages, a great effort is being made by the heathen to injure our school and the reputation of the Christian teachers. Their latest plan has been that of sending anonymous letters to Mr. McConnelee telling him that all the Christian teachers are drinking, and that if they remain in the school it will go to destruction The probable reason for this last work of opposition is that a Christian head master has been put in, in the place of a Sikh, which of course does not please the heathen. However, in spite of the opposition, the school seems to be prospering and the number of boys and the fees have been higher than ever before.

. The vacations of the Rawal Pindi missionaries are almost over. Mr. and Mrs. Anderson and Mr. McConnelee are on the plains again. and Miss Dickson, the children and I expect to go down next week. Dr Barr has been down for a time, but returned today for a brief, but much needed rest in the bracing September air. Miss White will return to Rawal Pindi about the first of October.

It is unusually cool in Rawal Pindi now and has been during the most of the summer. Being so close to the mountains, the mountain rains effect the temperature much more than in our other mission stations.

Miss Kate Corbett writes from Kashmere:

How can I write from here for the News Budget. Why we are having such a good time that if we would tell of it we might be recalled. How good it does seem not to have one single thing to do from morning till night, only the things one feels inclined to do; nobody coming to present this ailment for consideration or that ache or pain for balm or ointment; no school, no meetings, no work, only to wander about, eat the abundant and most delicious fruits of this most fruitful land and rest, rest. No one who has not been really and truly tired, bodily, mentally and nervously tired, knows the sweetness of that word rest, or the true joy of resting.

We are all doing our best now to fulfil the end for which we severally came, Misses Young, Martin, Moore to "sair karo"; Miss Anderson, Maryan and your humble servant to "arain karo." Miss Moore being a new missionary came to study, but when we found how well she could talk, and how hard she had been working, we thought she needed some freedom and exercise; so we sent her to "sair karo" along with those who were going over the pass and down by Sona Marg. I have not heard either Mr. Mrs. or Master Willie Morrison express a motive for coming, but they seem to be in a mood for wandering. At present we hope that Mr. Morrison is crossing the pass. Mrs. M. and Willie have gone to Sona Marg to meet him there on his return journey. s

I will not attempt any description of thi ideal resting place. We are amusing ourselves betimes by measuring the length and breadth of this grove and counting the chenar trees. The grove is four hundred and seventy-five yards wide. We have not measured the length of it yet, nor will we tell our way of measuring it; it might neither sound dignified nor missionary. There are more than four hundred grand old chenar trees. The Dhal lake lies smiling at our feet and the mountains rise beyond it, every rock and crevice standing out clear in the sunlight. If we look closer at the lake we see the acres and acres of Lotus leaves and flowers, "cat tails" in abundance, floating gardens, fruit trees, willows and myriads of water plants. Beautiful!—a very dream of beauty, an ideal place for rest. Yes, we are being very lovingly dealt with to have such a place to rest. We are thankful.

MISSIONARY CORRESPONDENCE.

ZAFARWAL, INDIA, Oct. 5, '99.

MY DEAR FRIENDS:—Home again after our vacation and rest, and good it is to be back among our own people once more. We enjoyed our vacation in the "happy vale" of Kashmir. The picturesque beauty of her valleys, the rugged grandeur and majesty of her mountains, the delightful climate, the lucious fruit, and last but by no means least, the delightful fellowship of friends and fellow workers—all combined to make ours a most enjoyable and profitable vacation.

All this is delightful in its place, but not a member of our party but gladly turned her face from all that had so charmed us back to the Punjab and the work and the people we love here.

The hearty welcome given us by our people last Saturday upon our return soon dispelled the thought of loneliness and isolation

which naturally came after weeks of association with others, and at once we felt at home among our own people. Just how much we enjoyed the services here and at Jhandran on the Sabbath following can be better appreciated when you hear that for seven weeks we had not been permitted to worship in a public service. We sometimes think privileges few here and God's people few and scattered, but in comparison with Kashmir the Punjab is a favored country. There I know of but one station where missionaries are at work. This, together with itinerating tours into other parts, constitutes the mission work in that land. The Sabbath-school lesson for the day seemed particularly adapted to us, "Joy in God's house," Ps. 122.

Yesterday we had a good meeting of the Women's Missionary Society. The meeting was led by the president, Sozi, whose faithful, godly life gives proof of her faith and love. The lesson was from the tenth chapter of the Gospel by Luke, the story of the Good Samaritan and that of Mary and Martha. In our society we are endeavoring to introduce the Thank-offering boxes. As a beginning we have put a box in the hands of the treasurer, who brings it to each meeting. After the dues are paid the box is passed and all who wish to makes a monthly Thank-offering have the privilege. This plan is not only proving a success but a blessing. It is not so good as having a box in the hands of each member, but it is a step in this direction.

In all these services we miss the familiar face of Mothan, who during our absence fell asleep in Jesus after a long and painful illness, the dread and fatal disease cancer being the cause. After suffering for months an operation was performed which was hoped for a time would result in a permanent cure. But we were doomed to disappointment in this. A few weeks of relief followed her return from the hospital. Then again the disease broke out. This was in April last. Since then she has been a continual sufferer, but with it continual faith and strong reliance on God; oftentimes in such pain she prayed that death might relieve her, but still hopeful and desirous to live if it be God's will. During the long continued sickness her children were most faithful and attentive, doing all in their power for her comfort and relief. Of these three sons are mission workers, one son in school, and the two daughters who are the youngest were also in the girls' boarding school in Sialkot until the mother's illness made it necessary for them to return.

When we left the station at the end of August we had little hope of seeing her again. But during our absence word came of her condition continuing much the same, but gradually growing weaker. We hoped again that we might see her, but when word came to us on our way home that she had passed away we could only rejoice with all her friends that her suffering was over, while we sorrow with them that she is with us no more. Her death was a beautiful one. Almost free from pain and conscious to the last, she bid her family and friends farewell, and giving evidence of her firm trust and confidence in Christ as her Saviour she fell asleep. To her family and friends who saw so much of the terrible suffering through which she passed these circumstances of her last hours are a great comfort and joy.

Seventeen years ago the husband and several of the children were baptized. A year later the wife and mother confessed faith in Christ and turning from heathenism became a follower of Jesus. During the few years I have known her she has lived worthy the name by which she is called, regular in attendance upon the ordinances, a faithful member of the missionary society, and a willing helper in the women's prayer-meeting. She loved the Word, and although she could not read it for herself, she was familiar with it and delighted to hear it read. During her illness it was a real joy to hear the words of comfort and promise. One evening as I was sitting by her she asked me to repeat a Bible story she had heard but could not recall correctly. I complied, and as I finished she smiled and said, "Yes, this is the one," and then she proceeded to tell me the teachings she drew from it.

So another of our number has gone. We miss her here, but rejoice with her in her joy, trusting that her life of faith may be an incentive to her children and Christian friends to be like her, "faithful unto death," and a blessing also to her heathen neighbors, convincing them of the power of the gospel of Jesus Christ.

"Blessed are the dead who die in the Lord from henceforth; Yea saith the Spirit, that they may rest from their labors and their works do follow them."—Rev. 14:13.

SUSIE A. YOUNG.

SIALKOT, INDIA, SEPT. 16 1899.

EDITORS OF WOMEN'S MAGAZINE:

I am informed that it is my turu to write the monthly letter from India for the Magazine, but the weather is so warm it is hard to get one's mind on anything aside from the discomforts which it occasions. We have just returned from Dharmsala, where the air was cool and bracing, and find this a decided change. However, the nights are somewhat cool and it will not be many days till the punkah may be dispensed with, even in the middle of the day.

There has been so little rainfall during what is called the rainy season that the fields are dry and parched, and the indications are that another famine lies near at hand, if not already here. The prices of grain and of all kinds of food have advanced until beyond the reach of many of the poor people, and on last Sabbath, when Mr. Ballantine went out to a near village to preach, the people told him they were hungry, and their faces, he said, plainly indicated that such was the state of affairs. But this is not simply because there is no grain—there are quantities of it stored away by the grain dealers, but at a time like this when people go to them, even with the money with which to buy in their hands, the pitiless dealers, caring only for their own interests, refuse to sell, thinking that as the severity of the famine increases, they will be able to extort more money for their hoarded grain. However should we have rain very soon, the threatened famine may yet be averted and great relief afforded. And how we do all hope and pray that the horrors of '97 may not be repeated! But word has come that in the section of country where the famine was worst at that time, there is not only no rain now, and consequently scarcity of food from that cause, but that grasshoppers are eating up such vegetation as there is, and that many are in great distress and want.

Poor India! There seems to be always some calamity hanging over her—wars, pestilence or famine, and yet when will the people learn righteousness. Surely it is not for lack of judgment on the land that she has not ere this become a righteous nation. But the minds of the heathen are swayed still by ignorance and heathen beliefs, so that at this time, instead of calling on the true God for help in their distress, they are praying to their gods of wood and stone to send them rain. I think that even we who live among these people do not half realize the degree of ignorance, superstition and vice to which they are subject. They are so grounded and rooted in their false beliefs, customs and practices, that even among those who have become enlightened, we frequently see evidences of their former ways still clinging to them, as though they were a part of their very nature. This condition greatly interferes with mission work in many of its departments.

A little incident occurring under my notice might be cited as an illustration. Last winter the little son of our sweeper met with an unfortunate accident, his clothing catching fire and burning his body from his feet to his neck. Dr. Platter was at once called, and after a careful examination, said it was not a bad burn, but with careful treatment, he would soon recover. She herself gave personal attention to the boy each day for over a week, at the end of which time, he was far on the road to recovery, and she having occasion to leave the station for a few days, left the boy in charge of his parents with careful instructions as to his further treatment. At the same time we started out into district, expecting to hear of the boy's complete recovery in a few days. But a different story soon reached us. No sooner had Dr. Platter and ourselves left the

station, than, true to their heathen instinct, the boy's parents proceeded to dispense with Dr. Platter's medicines, and to call a *hakim* to give treatment. His treatment was to apply a mixture of indigo and burnt leather to the boy's body, with the result that very soon the flesh from his feet to his neck was almost a solid mass of deep, mattering sores, and the little fellow's sufferings terrible. These people had lived in missionary families over three years, and so we thought had a fair degree of enlightenment; yet, on this occasion at least, they proved themselves heathen still. But notwithstanding many such instances, and many of a worse nature, surely "the day dawneth and the shadows flee away."

BLANCHE C. BALLANTINE.

YOUNG PEOPLE'S DEPARTMENT.

Junior Work.

(Read by Miss Ella Dawson, before the Keokuk Presbytetial meeting of the W. M. S. and published by request.)

"Thou mad'st me first the light to see,
In infant years to hope in thee.
From birth dependent on thy power,
Thou art my God from childhood's hour."

There are many phases of Junior work which might be considered. Let us confine our thoughts for the hour, to 1st, the importance of the work; 2d, the duties of the leader; 3d, the dangers; 4th, the needs for successful results.

We cannot put too much stress on the importance of the work of the Junior society. Its first object should be the training of boys and girls for Christ. It is well said, "Save the children to save the world, for the boys and girls of today will be the men and women of to-morrow." This work is not to supplant the training of Christian parents, nor the teachings of the Sabbath-school, but it is simply putting into exercise the teachings of Christian parents and Christian teachers. The Junior society is important in that it affords an excellent opportunity to implant in the hearts of the young a missionary spirit. It is wonderful the influence that children have on each other. They often succeed in bringing children from irreligious homes into the Sabbath-school and Junior society where older ones have tried and failed. Junior work is most important in that the text-book is the Bible. "Whatever else is crowded out teach the Bible in the Junior society."

The training given should be such as will include all departments of church work, and Juniors should be made to realize that they are being trained for service in the Lord's work.

The Leaders.—The success of any organization depends largely on its leaders. To be a leader of a Junior society is a sacred trust. The responsibilities are great, and one must be willing to spend and be spent in the Lord's work. One duty of the leader is to teach obedience and respect for authority, reverence for God's house and God's word, and the true spirit of prayer and praise teaching, "That they who worship God must worship Him in spirit and in truth." Juniors should also be taught that giving is an act of worship and a grace to be cultivated; that money earned and given into the Lord's treasury will bring a blessing. Some system of giving should be taught. We believe the giving of at least one-tenth of all money received a good Bible method to implant in the youthful heart. The leader can do much towards the bettering and ennobling of the social life of those under her care by visiting them in their homes and by bringing them together in a social way, teaching them to be helpful and interested in each other, teaching them that "even a child is known by his doings whether his work be pure and whether it be right." The faithful leader will teach loyalty to Christ; loyalty to the United Presbyterian church; loyalty to pastor, parents and leaders, and loyalty to one another.

The Dangers.—Although the Junior work is most important and the responsibility great, yet dangers present themselves. There is danger of throwing the entire responsibility of the Junior work on the su-

(See page 141.)

SUBSCRIPTION CARD

Used by The United Presbyterian Churches of Cairo, Egypt.

1. الكنيسة الانجيلية
2. بجهة
3. أكرم الرب من مالك . فتمتلئ خزائنك شبعاً
4. يقوم هذا الاكرام
5. بالتقدمة لاجل نفقة الكنيسة بانواعها كما هو موضح ادناه
6. بناء على ذلك
7. يجب على كل فرد مسيحي ان ينفق من مالهِ لهذه الاعمال الخيرية بكتابة ما يحثه قلبه
8. عليهِ امام ما يأتي بعد امضاء هذا التعهد وهو
9. اتعهد بتقديم شهرياً مدة السنة الجارية
10. الامضا
11. لاجل الراعي
12. " انتشار الانجيل
13. " الفقراء
14. " مصروفات سايره للكنيسة
15. " المقبرة

1. **The Evangelical Church,**
2. Situated in ———.
3. Honor the Lord with thy substance.—So shall thy barns be filled to satisfaction. Prov. 3: 9-10.
4. This honoring consists
5. In giving to the funds of the church according to their kinds as explained below.
6. Building upon that
7. The duty is upon every individual Christian to contribute from what is his to these good works by writing what his heart moves him to it.
8. Before what comes after his signature (the objects named) this amount promised and it is
9. Monthly during the current year. The amount presented or given.
10. Signature, Piasters.
11. For the pastor's salary.
12. For the spread of the Gospel.
13. For the poor.
14. For current expenses.
15. For cemetery (expenditure).

Probably the greatest difficulty that confronts the foreign missionary in organizing a native congregation is the question of self support. It is a fact acknowledged by all denominations of Christians that support wholly or in part from the mother church is only temporary and as soon as possible each congregation should depend upon its own resources. For this reason anything relating to self-support is very interesting and instructive. The United Presbyterian churches of Cairo use the subscription card given above. The line of English marked 1 is the translation of the Arabic line marked 1; the lines marked 2, 3, and so on corresponding likewise. The English translation of this card would serve for our churches in America, and we are impressed more and more that the foreign members of the Uuited Presbyterian church differ from us only by language and that we are brethren in the same denomination of the Church of Christ and children of the same heavenly Father.

(Continued from page 139.)

perintendents without any or little interest shown by parents and other Christian workers in the church; danger of allowing the children to go through the devotional exercises in a mechanical way without catching the true spirit of worship, producing that most dangerous feature of the work "irreverence." The General secretary of Junior work says, "How to teach the children true reverence is one of the problems of the anxious Junior leader. Another danger is that of trying to interest the Juniors in missionary work by church entertainments, such as bazars, festivals and other money-making devices, which may interest for a time, and make a good showing in the financial report of the society, but which in the end detract from the spiritual good received, and fail in teaching God's way of cultivating the grace of giving. We admit that there are ways in which children can earn and give money that are right and should be encouraged. Another danger is neglect on the part of leaders and Christian workers in providing for the social life of the Juniors. And by this neglect is there not danger of the church losing many of her baptized youths? How can we overcome these dangers? What are the needs for successful results? First, devoted leaders with talent and taste; leaders who if they would teach reverence, must be examples of reverence. A noble Christian mother recently remarked that she often thought of how she was taught in childhood to handle the Bible carefully, and to always speak God's name with reverence.

The training must begin in the home and in the Junior departments of the church. We need leaders who may gain the respect of the Juniors, and through it enforce obedience; leaders with love for Christ and His cause in their hearts. But the best qualified leader must have the co-operation of pastor, parents and Christian workers in the congregation.

There are many things which Juniors themselves can do: carry provisions to the poor, send clothing to the needy and flowers to the sick and feeble. They can give of their money and entertain by missionary recitations. All such work is good and beautiful, but if we would make the interest in missionary work lasting, a knowledge of missions and missionaries is imperative. This need is being supplied by the Junior Missionary Magazine. On suggestion of the Saratoga convention an arrangement was mode by the committee on women's work, and the general committee of the young people's work, to make the missionary subjects the same for the Junior mis sionary societies and Junior Christian Un ions. Twelve missionary heroes and heroines were chosen as the subjects for this year. The Magazine Committee have certainly made a wise beginning in directing the minds of the Juniors into a study of the lives of these noble men and women, so well calculated to encourage the true missionary spirit and to kindle a desire to be missionaries themselves, The Junior Missionary Magazine should be in every home.

Mothers and sisters of the missionary societies of Keokuk Presbytery, do we realize the importance of the Junior work? I trust by this conference we may be aroused to a greater interest in the work; that we may pray more and more earnestly labor for the salvation of our boys and girls. As we go to our homes let us make every effort to impress on our boys and girls that the Lord has a work for them to do, and that there is a place for them in the sanctuary, in the prayer-meeting, in the Sabbath-school, in the Junior society; a place for them in the hearts and homes of God's people. We believe with our General secretary "that we will get out of the Junior work of the church just what we put in, no more, no less." Let us press forward with faith in God, and by the power of His Holy Spirit we will honor Christ "whose we are and whom we serve-"

Junior Missionary Magazine.

DEAR FRIENDS:—Kind words of appreciation and long lists of subscriptions have been the human source of life to the Junior Missionary Magazine during the eleven months of its existence, and now as we draw near the close of its first year, we

greatly rejoice in the evidence of vigorous life, and our thoughts go out lovingly to the mothers and sisters who have helped nourish and sustain it.

Yes, friends, the Magazine has been most kindly received and we believe that the Master has given it a place in the literature of our church.

Shall we not then plan for growth and more fruitful life for the coming year—"you in your corner, I in mine?" While you are diligently securing the renewals and increasing the club lists, we are planning for the study of missions on the general topic of "Child Life in Lands and Homes not Christian"; for the illumination of missionary truths from Holy Writ; for a bright little department for the Little Light Bearers' circle, and for other pleasing features that can not but be very valuable to all who are in any way interested in training the children for intelligent Christian service.

Five thousand eight hundred subscribers from an enrolment of fifteen thousand Juniors in our church leaves an unexplored region for the active work of many agents. The small subscription, which remains the same for the coming year—15 cents per year for a single copy, 10 cents per year in clubs of ten or more sent to one address—places the magazine within the reach of all, or makes it possible for friends to provide it for the J. M. S. or J. C. U. May we not suggest to some of these friends that paying for a club subscription would be a very practical Christmas present, not only bringing happy, profitable hours to many homes, but more intelligent action in the missionary activities of the church home.

We wish, also, to suggest to Junior leaders that more special effort be made to secure a systematic reading of the magazine. Using it as a text book in your meetings; calling for a brief resume of the articles found on its pages; having the Memory Gem committed, and appointing members of the society to write to Aunt Ella of work and methods, are some of the many ways which might be used to make the magazine a positive influence against the power of ignorance, which is the mother of that sleeky individual—Indifference, who by his hypnotism is folding the hands and closing the eyes and pocket-books of thousands calling themselves Christians.

Thankful for the co-operation that has made our little publication possible, we earnestly request that united petition be made for the power to send forth from its pages such persistent, permeating light that it shall be impossible for its readers to say, "I did not know."

Hoping that Christmas joy may fill your homes, and that the happiness of the New Year may be a foretaste of that which is to follow in the eternal years, I am,

Yours for the Juniors,

MARY M. HILL, Editor.

REPORTS, Etc.

Report of Board of Directors.

The monthly meeting was held Tuesday, Nov. 7. The usual devotional exercises were observed. The President, having recovered, from her accident, was present and presided.

The Foreign secretary gave report for two months. Miss Carrie Buchanan has been overtaxed and is on her way home for needed rest.

Home secretary reported from Messiah Mission, Chicago; Rev. J. A. Speer, Warm Springs; Miss Minnie Speer and Miss Mattie Thompson, Chicago; Miss Margaret Barnes, Moline. Application was made through the secretary for the service of three new missionaries.

The Church Extension and Parsonage secretary is kept busy looking after the interests of her department, to see that insurance policies are renewed at proper time, notifying congregations that have parsonage loans when payments are due, etc.

The Freedmen's secretary gave report of industrial work at Knoxville, Henderson, Miller's Ferry, Chase City, Blue Stone, Norfolk and Athens. A report from the farm shows the cotton 40 per cent. short on account of dry weather. Two new houses are needed on the farm and action taken to meet this want.

The editors of the Junior Missionary Magazine reported the subject selected for Junior societies next year, "Child life in homes and lands not Christian." The business manager offers to new subscribers, for 1900, November and December issues of the Magazine.

The Thank-offering secretary reports the supply of Junior Thank-offering boxes almost exhausted. She was authorized to order sufficient number to supply the demand.

Financial report of the Women's Missionary MAGAZINE for quarter closing October 31st, was read and approved. Treasurer reported for October, receipts, $3,418.29; disbursed, $4, 402.75.

M. JENNIE STEVENSON, Sec'y.

Treasurer's Report.

Receipts for the month of April to the 16th, 1899.

Foreign.—Westmoreland, 198.50, also for Medical Journals, 3; "A friend" De Witt, Iowa, 5; Allegheny, 68; Garnett, 2; Kiskiminetas, 16; Philadelphia. 40, and for debt on Foreign Board, 10; North Platte, 3; Mercer, 9; Detroit, 6; Omaha, 33.83; Beaver Valley, 109, also for Egypt 22, and for India, 11; First Ohio, 33; Lake, 80; Kansas City, 3; New York, 25; Iowa North Western, 10; Sidney, 59; Xenia, 64, and to India, 5; Monongahela, 445; Indiana, 30; San Francisco, 17; Illinois Southern, 17; Colorado, 4; Des Moines, 7.60, and for Egypt 15, also special 5; Steubenville, 3; Big Springs, 117.31; Knoxville, Tenn., W. M. S., 7; Monmouth, 44; Los Angeles, 21.50; Chicago, 20; Chartiers, 213.05; Butler, 59; Caledonia, 45; College Springs, 28.60; Cleveland, 20; Cedar Rapids, 24; LeClaire, 10; Lisbon Center, 10; Brookville, 13; Mansfield, 26; Miss Frances McKinley. Kansas City, Mo, on debt of Foreign Board, 5; Wheeling, 194.

Foreign Specials.—Allegheny Junior Soc's support of "Hope" Asyut, 24; Avalon H and F Mission Circle, for native workers Egypt, 15; Glade Run, pupil Sialkot, 25; Park Chapel W. M. S. Allegheny, to educate child in Egypt, 25; 4th Allegheny, W. M. and Beneo Soc., for salary of Miss Mookerjee, 40; 2nd Allegheny Junior M. S., salary Jane Dennison, 40, and to Miss Anderson, 10; Mercer, pupil Sialkot, 15; Kansas City, for Miss McKown fund, 85 cts.; Scroggsfield, O., for Bible reader India, 55; College Springs, for famine osphans, Rawal Pindi, 13.20; Ireton L. M. S., Bible reader India, 30.

Foreign Salaries.—Dr. S. E. Johnson, by Westmoreland, 181.15; Miss Logan, by Allegheny, 150, and by Indiana, 63; Miss Jessie Hogg, by 3rd Allegheny W. M. and A. S, 50; 2nd Allegheny W. M. S., 25, and Y. P. M. S., 75; Miss Smith, by Garnett 9; Kansas City, 59; Princeton, 39; Miss Spencer, Kiskiminetas, 10; Mercer, 42; Princeton, 60; Butler, 95; Miss Thompson, 1st Ohio, 62.50; Miss F. C. Martin, by Conemaugh O. Y. P. C. U., 40; Miss McMillan, New York, 25; Miss Embleton, Oakland Chapel, Pittsburgh, 150; Los Angeles, 5; Dr. Watson, Monongahela, 96; Miss Cora B. Dickey, 6th Pittsburgh 32; Miss Fulton, Illinois Southern, 218; Miss C. E. Wilson, Des Moines, 148 50; Miss Campbell, 72;50; Miss McCahon, Chartiers, 135; Miss Young, College Springs, 144; Miss Ella Gordon, by Cedar Rapids, 63, and Le Claire, 23; Miss Corbett, Brookville, 15; Miss M. R. Martin, Mansfied, 111.75.

Medical Work India.—Allegheny, 5; Xenia, 7.

Jhelum Hospital Endowment India.—Miss Emma D. Anderson, 100,00.

Home and Salaries.—Westmoreland, 154; Allegheny, 267, and for back salaries, 25; Garnett, 5.50; Kiskiminetas, 11; Philadelphia, 5; North Platte, 3; Mercer, 78; Detroit, 4; Omaha, 36.83; Beaver Valley, 87; 1st Ohio, 40; Lake, 66.02; Princeton, 5; Rock Island, 22; Sidney, 50; Xenia, 50; Monongahela, 205; Indiana, 18; San Francisco, 13; Illinois Southern, 18; Colorado, 5; Des Moines 17.25; Steubenville, 18; Big Springs, 98; Monmouth, 36; Los Angeles, 38.10 Chicago, 24; Chartiers, 176; Butler, 51; Caledonia, 51, College Springs, 15; Cleveland, 13; Cedar Rapids, 16.45; LeClaire, 15; Brookville, 23; Mansfield, 8.25; Wisconsin, 5; Vermont, 27; Wheeling, 143; Iowa North Western, 20.40.

Warm Springs Indians.—Westmoreland, 5; Allegheny, 80; Garnett, 1; North Platte, 1; Mercer, 10; Omaha, 10.32, Beaver Valley, 7; Lake, 5; Rock Island, 5; Xenia, 27.63; Monongahela, 55; New York, 15; San Francisco, 2; Colorado, 3; Steubenville, 2; Monmouth, 3; Chicago, 5; Chartiers, 5; Butler, 10; Caledonia, 5; College Springs, 10; Cleveland, 5; LeClaire, 10; Mansfield, 10; Wisconsin, 7.77; Wheeling, 3.

Freedmen's and Salaries.—Westmoreland 73; Allegheny, 105; Garnett, 13.50; Kiskiminetas, 5; North Platte, 3; Mercer, 32; Omaha, 10; Beaver, Valley, 71; 1st Ohio, 22; Lake, 32; Kansas City, 3; Princeton, 4; Rock Island, 25; Iowa North western, 10; Sidney, 26; Xenia, 18; Monongahela, 198; Indiana, 17; San Francisco, 10; Pawnee, 3; Illinois Southern, 13; Colorado, 1; Des Moines, 24.40; Steubenville, 33.05; Big Spring, 30; Monmouth, 5; Los Angeles, 23; Chicago, 15; Chartiers, 103; Butler, 25; Caledonia, 5; College Springs, 22; Cleveland, 30; Cedar Rapids, 21.45; LeClaire, 2; Brookville, 9; Mansfield, 34; Wheeling, 45; Rents from Mission Farm Alabama, 638.07.

Little Girls' Home Tenn.—2nd Allegheny W. M. S., 51; Avalon H. and F. Mission Circle, 25; Monongahela 30; College Springs, 10.

Church Extension and Parsonage.—Westmoreland, 36; Allegheny, 91; Detroit, on note 4, 50; Altoona, Pa., note 4 in full and first payment on note 5, 146; Garnett, 5; Kiskiminetas, 8; North Platte. 1; Mercer, 17; Birmingham, 2; Omaha, 5; Beaver Valley, 28; 1st Ohio, 17; Lake, 16.60; Aurora, Ill., note 1 in full, 50; Sidney, 7; Xenia, 27; Monongahela, 89; Indiana, 12.50; San Francisco, 5; Colorado, 21.80; Des Moines, 5; Big Spring, 17; Monmouth, 5; Colorado Springs on note 7, 75, Los Angeles, 22.75; Chicago, 25; Chartiers, 48; Butler, 5; Caledonia, 6; College Springs, 3; Cleveland, 5; Cedar Rapids, 12.45; Lisbon Center, 5; Brookville, 5; Wisconsin, 5; Ewing, Neb., note 1 in full and part on note 2, 61.32; Wheeling, 46.

Junior Parsonage.—Westmoreland, 44.11; Allegheny, 84; Kiskiminetas, 2 33; Philadelphia, 5; Mercer, 12; Beaver Valley, 22; Lake, 7; 1st Xenia, 5; 3rd Xenia, 8; Sugarcreek, 7; Reynoldsburg, 2.16; 1st Columbus, 4; Jamestown, O., 1; Jamestown, O., Y. L. 4; New California, 3.70; Monongahela, 158; Alameda, 2; Los Angeles, 2; Caledonia, 10; College Springs, 16.20; Cedar Rapids, 13 60; Le Claire, 4; Wheeling. 3.

Ministerial Relief.—Westmoreland 12; Allegheny 20; Kiskiminetas, 5; North Platte, 1; Birmingham, 3; Omaha, 5; Beaver Valley, 15; 1st Ohio, 15; Lake, 17; Iowa North Western, 5; Sidney, 12; Xenia, 22; Monongahela, 62; Indiana, 8.50; San Francisco, 4; Illinois Southern, 1; Colorado, 2; Chicago, 6; Chartiers, 29; Butler, 5; College Springs, 5; Cedar Rapids 4; Lisbon Center, 10; Wheeling, 8.

Miscellaneous.—Avalon H. and F. Mission Circle, for work among the Poles in Pittsburg, Pa., 5.

Orphans' Home Allegheny.—Allegheny, 21 50; Kiskiminetas, 4; North Platte, 1; Beaver Valley, 11; 1st Ohio, 5; Sidney, 1; Chartiers, 6; Butler, 2.

Memorial Hospital Allegheny.—Allegheny, 5; North Platte, 1; Mercer, 10; Beaver Valley, 3; Sidney, 1; Chartiers, 17; Butler, 2.

Aged Peoples' Home.—North Platte, 1; Beaver Valley, 3; Sidney, 1; Chartiers, 2; Butler, 2.

Contingent Fund.—Interest on daily balances, 153.13; Westmoreland, 5; Interest from Investments, 95.64.

Investments Reduced.—100.00.

Life Membership in W. G. M. S.—Mrs. R. L. McCully, 25.

E. J. SLOAN, Treas.

Mrs. Carrie E. McKnight.

The W. M. S. of the 2d United Presbyterian church of Pawnee, Neb., record with sorrow the death of Mrs. Carrie E. McKnight.

We lovingly bear testimony to her most excellent Christian character and to her zeal and love for the missionary cause of the church. We feel the loss of a devoted member of our congregation and a wise connselor in our society.

We would extend our sympathy to the sisters and friends, praying that God may comfort them as he alone can.

MRS. G. W. COLLINS.
MRS. A. R. CLARK. } Com.

Miss Mary J. Parkison.

A remembrance of love from the Women's Missionary of Elizabeth, Pa. Entered into rest from earthly affliction and care at the home of Dr. A. H. Pierce, Miss Mary J. Parkison, aged 75 years.

It pleased our Heavenly Father in his all seeing wisdom to decrease our number by taking from us this faithful and earnest member. We shall reverence and try to imitate her worthy example of faith and patience, for like Paul she ran with patience the race that was set before her, looking unto Jesus the author and finisher of her faith.

Resolved, That we bear testimony to the earnest, devoted and faithful Christian life of our departed sister and that we express our sympathy with her friends in their sad bereavement.

MRS. J. L. CAMPBELL,
MRS. H. G. POLLOCK,
MRS. J. J. FERGUS,
MRS. E. L. NEVIN. } COM.

Mrs. Della Shaw Thompson.

The W. M. S. of Gerlaw, Ill., would offer this tribute of love to the memory of Mrs. Della Shaw Thompson, who died Aug. 22, 1899.

It is with sadness we record the death of this dear sister. To us it seems mysterious that this devoted wife and mother should be taken from the home where her ministrations were so much needed by the husband and little ones. But God's message came and found her ready. She was a devoted mother, a true friend and an earnest Christian.

We extend our heartfelt sympathy to the husband and three little ones and other relatives, and commend them to the loving Saviour who will truly comfort in this time of sorrow. Matt. 5:4.

MRS. T. M. MCKEE,
MRS. H. A FOSTER,
MRS. C. R. MCCUTCHAN. } COM.

Mrs. D. M. Belden.

A tribute of love from the W. M. S. of the Benkelman, Neb., United Presbyterian church to the memory of Mrs. D. M. Belden.

Not only was her life filled with sweet patience, bvt also with brightness and cheerfulness. How we will miss her; for she was deeply interested in everything connected with Christ's work among us. Especially was she interested in the children, in shielding them from temptation and in training them while young to give their hearts to the Saviour.

May we all learn a lesson from her life and strive to be more like our blessed Redeemer and faithful in every duty.

MRS. GEORGE,
MRS. BUCHANAN,
MRS. LESLIE,
MRS. ROEMMICH.

Mrs. Permelia F. Wright.

A tribute of respect by W. M. S. of Sunnydale, Kan., to the memory of Mrs. Permelia F. Wright called home on Friday morning Oct. 4, 1899 of dropsy of the heart.

Resolved, That as a society called thus to mourn we bear cheerful testimony to her Christian character and quiet, assuming manner, shedding abroad the fragrance of a noble Christian life, early identifying herself with the church of her choice, and maintaining that interest until so suddenly called to come up higher.

Resolved, That we recognize this call as from the hand of God, admonishing us to be more diligent in the welfare, and that we have inscribed upon our banner the words, "Watch! for in such an hour as ye think not the Son of Man cometh."

MRS. N. J. STEVENS
MISS BELLE ROSE,
MRS. MARTHA WILSON. } COM.

Mrs. Rose Anna Gilfillan.

Memorial tribute by the Ladies' Missionary Society of Harlansburg, Pa., on the death of Mrs. Rose Anna Gilfillan, August 21, '99, aged 76 years.

In this we are called upon to mourn the loss of one of our first and and oldest members, and one who strove to obey God's law. Though never crowding to the front but always satisfied to do what she could for the advancemcnt of His cause, her place will not soon be filled in the hearts of those who knew her best.

To the bereaved husband and motherless daughters we extend our sympathies in this their great sorrow, and would lovingly commend them to Him whom she served and with whom she is.

MRS. J. LOWRY,
MISS MARY BROWN. } COM.

Mrs. Rebecca Stevenson.

On Sept. 8th, 1899. God called home one of the oldest members of the W. M. S. of Shannon City, Iowa, Mrs. Rebecca Stevenson.

We bear testimony of her unselfish Christian life. Though unable to attend our meeting for a long time we know that her heart and prayers were with us.

She departed leaving us the assurance that she had gone to a better land, for even in her sufferings she said, "I know that my Redeemer liveth."

We will long miss her cheerful face and kindly greeting, but we know that for her to depart is to be with Christ which is far better.

MRS. J. S. THOMPSON,
MRS CLARA WILSON,
MISS AGNES FULLERTON. } COM.

Presbyterial Societies.

Wisconsin.

During the last annual convention of the Wisconsin Presbyterial Y. P. C. U., which met in Buffalo church, Aug. 23, a Presbyterial L. M. S. was organized, and the following officers elected: Pres., Mrs. S. G. Huey, Rock Prairie, Wis.; Vice Pres., Mrs. Belle McKerrow, Sussex, Wis.; Sec. Mrs. H. N. Cornes, Templeton, Wis.; Treas., Miss Elizabeth Will, Sussex, Wis.; Thank-offering Sec., Miss Margaret Youngclause, Rock Prairie, Wis.

Our little Presbytery has only two congregational missionary societies. These are in Rock Prairie and Lisbon. It is the earnest desire of the members of these societies that the spirit of missions be not only cultivated in their own immediate fields, but that the good seed be scattered throughout the Presbytery. With this object in view, it was decided, after prayerful consideration, that the end could best be attained by affecting a Presbyterial organization. MRS. H. N. CORNES, Sec.

Rock Island.

The Women's Missionary Society of Rock Island Presbytery met Sept. 12, 1899, at Little York, Ill.

Devotionals were conducted by the president, Mrs. T. G. Morrow, of Viola. Miss McCreight welcomed all, it being the fourth time we have met at Little York during this decade. Mrs. Blair, of Davenport, responded to the welcome. Reports from secretaries and treasurer were encouraging. More of our Juniors are organized in O. Y. P. C. U. than in regular Junior societies. An hour with the Juniors and a season of prayer was had.

Mrs. Victor Kyle, of Alexis, reported the meeting at New Castle in well chosen words. Mrs. Jennie Logue Campbell gave the address of the evening.

Officers for the year: Pres., Mrs. Cox, Little York; Vice Pres., Mrs. Warnock, Rock Island; Sec., Miss Mary E. Bailey, Coal Valley; Treas., Mrs. John Ashenhurst, Viola; Thank-offering Sec., Mrs. S. H. Montgomery, Moline; Jun. Sec., Miss Mary Speer, Sunbeam; Lit. Sec., Miss Maggie Thomson, Aledo. MRS. T. G. MORROW, Pres.

Louise Scott, Margaret Cummings, Gregg Martin, Gracie Lytle, Helen White Ralph Martin, Violet Scott, Wilbert White, Robert Cummings,

Robert White, Esther Cummings, Ray Martin, Agnes Ballantine, Will Martin, Helen Anderson, Mamie Thompson, James Kyle, Earl McConnellee, Mary Cummings, May Caldwell, Wilbur McConnellee,

The Children of our Missionaries in India.